

A
TRYALL OF
FAITH:

BY
THE TOUCH-STONE OF
THE GOSPEL, THE
WORD OF FAITH.

WHEREBY
CHRISTIANS MAY
discerne whether or no, they have a
saving FAITH.

First preached in the Parish Church of
S^t Nic. Col. Abby London, by WILLIAM
CHYBALD Pastor there; and now
published for the further benefit of that his
Congregation, and all other that con-
fesse with their mouth the Lord
Iesus, and with their heart
believe on him vnto
Salvation.

1. THES. 5. 21.

Try all things: hold fast that which is good.

LONDON,
Printed by G.P. for Iohn Teuge: and may
be sold in Pauls Church-yard, at the Signe of
the Golden Ball. 1628.

TRYALL OF

TRUTH

AND

THE GOSPEL OF THE

Word of God

WHEREBY

THEY THAT ARE

Unbelievers shall be made

believing

and are in the Church of

St. Andrew, London

and now

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Congregation, and all

that will receive the

Word and will be

believers on that

249:02

Try the things: hold fast

Printed by G.P. for

be sold in Pauls Church

the Golden

T O
T H E R I G H T
W O R S H I P F U L L

D. LANGTON, D. of Divinitie, and
President of *Magdalen Colledge* in
***Oxford*, and to all the Fellowes**
and Students of that worthy
SOCIETIE.

Right Worshipfull and worthy,



O dedicate Booke, spe-
cially such as concern
the Gospell, is both
ancient, common, and
commendable, in the Churches of
Christ. The ends thereof are, the
Authors shewing respect to the
Patron, and the Patrons giving
countenance to the Authors Work:

Luk. i. i. 2.

THE EPISTLE

and the meane to attaine unto both
these ends, is relation in some kind
or degree betwixt them both. In
which respect, having penned a
Treatise concerning the Faith of
the Gospell, and upon request
printed it, I made bold to dedicate
it unto your Worships, as beeing
the fittest persons to bee Patrons
thereof; not onely because you were
the first in my consultation, and the
last in my resolution about the de-
dicating of it; but also, and chiefly,
in respect of some relation betwixt
your Worships, and the matter and
Author of the Booke. In respect of
the matter, I presumed you would
countenance it, because the Subiect
thereof, is generally a point of Di-
vinitie, whereof some of you are
Doctors, many Batchelors, most
Prea-

DEDICATORIE.

Preachers, and all Students (I hope) more or lesse, specially it is that point of Divinity that is Faith in Christ, which (as Protestants) you all professe; and more particularly it concernes that point of Faith that is Tryall, which (as Christians) I trust you doe all practise. In regard of the Author likewise, I thought you would protect it, because as hee is now a Minister of the Church, so was he once a Student and member of your House. Touchsafe therefore, I pray you the Head and Superiour members, to looke downe upon an inferiour part of your body, bending it selfe to doe you reverence and obedience. Amongst you I received the first seeds of Divinitie; unto you therefore I offer the first fruits of

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my Ministerie for the Presse, not doubting but that you will taste, relish, and well digest the same. My purpose herein is, not to reade you a Lecture of what you know not: but to render you some account of that little I know in this point, which may be a Remembrancer unto you of what you haue already learned. Neither yet do I tender it, because I thinke, it doth in it selfe deserve, to be a Present, but that it may in time serue to bee a President unto others, who may testifie the like duty, upon the like occasion. In hope of your free fauour herein, I humbly submit my Tryal of Faith, to your Tryall and Censure; and heartily commit your persons, and studies, to the protection, & direction of God, who giue unto you all,
the

DEDICATORIE.

*the comforts of a saving Faith in
this life, and the end thereof, at the
end of this life, by Iesus Christ.*

From my house in Old-Fish-street,
London. April 20. 1622.

*Your Worships in all Christian
duty at your service,*

W. C.

TO

DEDICATION

the comforts of a lasting and
this life, and the end thereof in the
end of this life, by Jesus Christ.
From my house in Old-Fish-street
London. April 20. 1633.

For my friend in Christ
John Smith

TO ALL MY LOVING
NEIGHBOURS, THE

Inhabitants of the Parish of *St. Nic.*

Col. Abby in Old-Fish-street, London:

W. C. their Pastor wisheth that they

may be kept, by the power of *G O D*,
through faith unto Salvation, by

IESVS CHRIST.

Beloved in *CHRIST*:



*V*ot of the second Epi-
stle to the *Corinthians*,
the thirteenth Chap-
ter and fifth Verse, I
haue taught you to try
your Faith, by Reasons I haue exhor-
ted you vnto it, and by Rules I haue
directed you in it; many things were
propounded for that end, and it is
some time since they were delivered:
wherefore fearing the frailty of your
memories to retaine many things
long, and fore-seeing the hurt that
might ensue by the forgetting of
them, I haue thought good to adde
vnto

The Epistle, &c.

vnto the preaching of the point in your eares, the presenting of it printed before your eyes, to the end you may more readily remember that you haue heard, more cleerely vnderstand that which you doe remember, and more conscionably practise that which you vnderstand in this point. I desire no requitall, but loue, paines, and conscience: Your loue in accepting, for mine in giuing; your paines in reading, for mine in writing; and your conscience in practising, for mine in teaching; that you may haue profit by me, and I comfort in you. The Lord blesse the reading of this Treatise, and hearing of my Sermons, and your partaking in all other my ministeriall duties, so to his glory, and your good, that I may be able to giue up my account of you to God with ioy and not with griefe, and to present you a chaste Virgin unto your Spouse Iesus Christ, in whom, I rest

Yours, and the Lords
vnworthy servant,

W. C.

Heb. 13. 17.

2. Cor. 11. 2.



THE PREFACE.

The Preface containing chiefly an opening of one Text of Scripture, that gave occasion to the writing of this Treatise, and which is also one of the principall grounds of the doctrine taught therein.

Because men are loth to bee deceived in the things of the world, therefore doe they trie before they trust: For they try their Gold by waight and touch, before they take it, because all is not Gold that glisters. Now if in civill things, tryall be so good, to prevent losse by beeing deceived; then in spirituall matters it is most needfull, because in them it is both most easie, and also most dangerous to be deceived.

Among other spirituall things the gifts and graces of the Spirit are to bee tryed, because every gift is not a saving grace; and amongst
other

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2 Cor. 11. 14.

1 am. 2. 19.

Rom. 8. 8.

1. Ioh. 3. 23.

other gifts and graces of the Spirit, our faith is to be tried; because every faith is not a saving faith, as shall be proved hereafter. *The Satan*, who by his fall, is become an angell of darknesse, can transforme himselfe into an Angel of light; not to be one, but to seeme to be one, to the end hee may deceive: therefore much more can hee by the same his subtil power, transforme that faith, which is but an historicall faith, and which every member of the Church militant hath; yea, which himself hath, into a saving faith; not to bee it, but to make it seeme to be it, to the end hee may deceive them that have it, with a presumption of saluation without any true ground.

For this, and other like causes, I thought it needfull and profitable to teach my Congregation to try their faith: and because the Gospel, which is the Word of faith, and which doth command it, is the best meanes, to direct us in this triall, and so perswade the conscience thereunto. Therefore did I make choyce of a Text, that is a part of the Gospell, to preach on, that doth earnestly exhort vnto it: and it is written in 2. Cor. 13. 5. in these words: Examine your selues whether you be in the faith; proue your owne selues.

In handling of this portion of Scripture, I propounded these fawre things: 1. I shewed the cokerence of the words, which wee call the

Con-

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Context: 2. I declared the summe and parts, with the circumstances of the same, which is termed the Analysis: 3. I delivered the sense, by interpreting the words and phrases. And lastly, I propounded and prosecuted the doctrines.

Touching the first, I take the coherence twofold, generall, and spectall. Generall, as it agrees with the matter handled in the three Chapters immediately going before, and it is thus: Because the reports of the meaneesse of a Preachers calling and gifts, are a likely meanes to disgrace his preaching, and the doctrine he delivers: therefore S. Paul having by his preaching converted many to the faith in Corinth; the Diuell labours to hinder the progresse of his Ministerie, by raising up some to report of him, either that he was not an Apostle of Iesus Christ, because hee was not called by him immediately while hee lived on the earth, as the other twelve were; or that he was no scholler, because he used no vaine ostentation of humane learning in his Sermons, or that he was but a meane man, because hee lived in no outward port and pompe in the world, as did the Scribes and Pharises: by these or the like slanders many weak Christians being seduced, and Pauls Ministerie also traduced by the same: upon the hearing of it, he doth by many arguments in the 10,

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11, and 12. Chapters maintaine his Apostleship, and having at large formerly proceeded in his inst defence, he doth in this 13. Chapter conclude his whole discourse of it.

The speciall dependance is after this manner: Many of the Corinthian Christians being by false suggestions brought to thinke meanely of Paul, and to doubt of the efficacie of his Apostleship, they are so bold with him, as to demand a proofof Christ speaking in him, chap. 13. vers. 3. For answer hereunto, first in the 3. and 4. verses, he doth peremptorily affirme, that Christs power was not weake in him, but mighty towards them, viz. by his Ministry. Secondly, he shewes them how they may finde a direct proofof Christs power in his Ministry, viz. if they do but examine themselves, whether they be in the Faith or no, vers. 5. intimating thereby, that if they doe but examine themselves, whether they bee in the Faith, they shall find themselves to bee in the Faith; and by finding themselves to bee in the Faith, they shall find Christ to have beene in him, because by Christs power on his Ministry, they had beene begotten therunto. And so much of the Coherence of the words, by which the Reader may discern the drift of the Apostle in them; from whence (besides the principall Doctrine of the Text, which I reserve

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serue to be handled at large in the Treatise following) I thinke it proper to obserue two severall duties both for Preachers and Hearers.

1. Preachers are hence taught from the Coherence, not to stagger, if they heare their Ministry censured, to be weak and fruitles; yea happily questioned, whether a lawful Ministry or not, even by them, whom (through Gods blessing) they have begotten to the Faith, or confirmed therein, seeing Paul an Apostle, was no better used of the Corinthians, his Hearers, especially if they shall withall well consider, that Hearers now, are men as well as the Corinthians then, and that the diuell now desires to hinder the successe of the Gospel, as much as ever hee did, and hath still as good hope to disgrace preaching, by the disgrace of Preachers as ever he had.

2. If it be their lot, to have their Ministry, and Sermons so censured. and thereby themselves so disgraced; then to learne by S. Pauls example, to bee able, and ready to maintaine the same by a iust defence. And for that end to direct their Hearers, how they may finde some arguments to iustifie the sufficiency of their Ministry, by the worke of knowledge, beleefe, saving Faith, repentance, love, patience, and the like in themselves or others: to the end, that they may thereby, either be fully satisfied, or left without excuse.

Doctrines
from the Co-
herence.
Preachers Du-
tie.

if

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if they shall wittingly shut their mouthes, and not confesse, or their eyes and not see, the power of Gods ordinance among them.

These poynts, if they were well known and marked by many Ministers, they would not be so soone weary of painfull preaching, nor so forward to leaue their pastor all charge, vpon such discontentments, especially if they did well lay to heart, not onely the example of Paul, who was not moued vpon this disgrace to leaue the Corinthians: but also the commandement of God deliuered by the Apostle, which is, That the seruant of the Lord must not strīue, but bee gentle vnto all men, apt to teach, patient in meeknes, instructing those that oppose themselves, if God peraduenture will giue them repentance, to the acknowledging of the Truth.

Hearers also, and ordinary Christians may hence learne their duty.

2. Tim. 2. 25.

Hearers Duty.

1. To examine themselves of the fruit and effect of the Sermons of their owne Pastors and Preachers, and to try themselves, if thereby happely, knowledge, and beleefe, repentance and faith in Christ, with other graces, haue beene wrought in them, that so they may either iustifie Gods ordinance in its sufficiencie, for their present comfort, or condemn themselves for their owne slacknesse and unprofici-

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proficiency for their future amendment.

20. If by examination they shall find the Ministry of their Preachers to have bene effectually among them, by the work of the fore-named, and other like Christian graces: then thereupon to conclude infallibly, that the Lord Jesus hath bene in their Preachers; his power hath bene found in their weaknesse, his blessing hath bene upon their Sermons; whereby they may safely conclude, that God hath set his seale to their calling and gifts, and thereby approved them, not only as a ~~lawfull~~ Ministry.

1. Cor. 9. 2.

These points, had they bene well understood, and weighed by our brethren and countrymen that are gone from England to the Low-countries; from London to Amsterdam, for a lawfull Ministry, (as they pretend) they might have saved themselves a great deal of trouble and expence in their journey. For if Paul in his time, by willing the Corinthians to examine themselves, whether they were in the Faith, did purpose, they should by that examination, find themselves to be in the Faith, to the end he might thereby allege a good argument, to prove the efficacy of his Ministry by Christs power, working through it, Faith in them: then in these dayes those Christians, that by examination find, that the Ministry of the Church of England hath

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wrought

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wrought Faith in them, (I say) they may see, and they must acknowledge it, a sound argument to prove the lawfulness and efficacy of our Ministry here; or else the Apostles direction and exhortation were to no purpose.

There be many that are gone on pilgrimage from England to Amsterdam, to look for Christs Church, I wonder, whether or no, they had a saving Faith, when they went from us to them, and what they will answer to this question: will they say, no? then (say I) it is well they are gone, and that we are fairly rid of them. But it is impossible they should deny it: for how can they, who pretend such zeale for Gods glory, in leaving their Country, calling & friends, to enjoy Christs kingdom, (as they use to speake) and to live under a lawfull Ministry, to iudge and speake so meanely of themselves, that they have not a saving Faith? what will they say then? will they affirme, they had a saving Faith when they departed? then (say I) it was very ill done, to goe away from their Mother-Church, the Ministry whereof had begotten them to the Faith. For if they had the Faith, then was it wrought in them by the Ministry of the Church of England; if so, then was that Ministry powerfull in them; and then was Christs power in it; then was it Christs owne ordinance, and why then did they go from hence thither for it? And so
much

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much briefly for the coherence of the words, and the collecting and applying of that which is observable out of the same for our instruction.

The second thing propounded in opening of the Text, was, to shew the summe and parts thereof.

The summe is an exhortation; and in the exhortation, an argument, to prove the power and efficacy of Pauls Ministry among the Corinthians; namely, because by Gods blessing thereon; they had beene turned from Heathenisme and infidelity, to the Christian Faith; which (sayth hee) they shall easily deserve, if they do but examine themselves whether they be in the Faith.

The parts of the exhortation are three:

1. The person exhorting, Paul.
2. The persons exhorted, the beleaguering Corinthians.
3. The duty or action to which they are exhorted; set downe by two words, examine and prove; amplified by the Object, their Faith, or whether they were in the Faith, or no.

Come we now to expound and interpret the Text, which was the third thing promised, and shall be done, by answering certaine questions; and the questions shall be propounded first touching the simple words of the Text. 2. Con-

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cerning the compound phrases that are framed of two or more words together, by my answer whereunto the sense and meaning may appeare, and may easily be understood.

The simple words are three, namely, examine, prove, Faith, which are to be distinguished into three questions, whereof the first is this :

1. Question.

What it is to examine here?

For answer whereunto I say, that though it be not hard for Englishmen to conceive what is meant by this word examin, namely, to make proof or tryall of our selues in some thing: yet because the Originall Greeke word is not alwaies in the New Testament so translated, nor used in the same sense for the same kind of Tryall; therefore do I thinke it needfull to say a little more of the propriety of the word, because it will serue for the better understanding not onely of this Text, but of other also in the New Testament where it is used.

meed² w.

I would haue the Reader therefore to know, that the word in the Originall, is sometimes taken in the best sense, for a good tryall, and sometimes in the worst, for a bad one, according to the circumstances of the Text where it is used, and the good or bad meanes and end of that tryall.

In the worst, when it is used for a bad tryal,
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it is in our English Tongue properly called tempting; and tempting, is an using of some euill meanes, to effect an euill end, (that is) to try if thereby men will be perswaded to doe that which is euill: and so was Christ led by the Spirit into the wildernesse, to be tempted of the Diuell, that is, to bee tryed by those meanes he then used, if happely hee might bee perswaded to sin, and do that which is euill. Now this kind of tryall is not used in this text, because tryall by temptation is alwayes exercised about that which is euill on the tempters part, and is forbidden in the Word; but tryall by examination mentioned in the Text, is occupied about that which is good, namely, their Faith, and it is commanded therein.

In a good sense, when it is understood of a lawfull tryall, it is an using of some lawfull meanes, to effect a good purpose, namely, to try if by those meanes we may know the nature and condition of the persons, or things that we try, whether they be or no, or be good or no, or be so good as we expect or no; to the end we may accordingly approoue or disallow them: and so the Angell or Pastor of the Church of Ephesus is sayd to try or examine those that said they were Apostles, and were not, namely, by examining through the Word, their Doctrine they preached, and the lines which they led; that by these fruites hee

Mat. 4. 1.

Revel. 2. 2.

Mat. 7. 20.

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might know them, and discern them, not to be Apostles indeed. And such a tryall was this in the Text, because it was an using of good means to a good end, namely, that thorowly they might know themselves to be in the Faith; and consequently, know, that Christs power had beene in him, and in his Ministry among them, which was the thing they seemed doubtfull of: and for clearing whereof, he wils them to try and examine themselves, whether they were in the Faith.

2. Quest.

What it is to prooue in this Text.

The second word to bee opened followes, which is prooue; concerning which, the questions shall be three: viz. 1. What is meant by proving. 2. Why hee addes this word to the former, and 3. Why he saith, Prooue your owne selues.

Somewhat.

The word in the Originall Greeke hath many meanings, but most usually it doth signifie to prove; but not to prooue by Arguments, as the word in English is often used, but to prove by tryall and experiment. So we prove or try oxen, to see whether they will beare the yoke and draw; we prooue or try gold in the fire, to know whether it be pure; and Ministers are to be proved or tryed, whether they haue gifts competent for that calling: and in this sense the Corinthians were to prove themselves, whether they be in
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Luke 14. 19.

1. Pet. 1. 7.

1. Tim. 3. 10.

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the Faith, namely, by experiment and tryall.

And as touching the second branch of this Question, which is, why he useth two words to expresse one action: I say, that hee addes proove to examine, for one or more of these reasons, (as I suppose) either because it is his manner to use variety of words, to expresse the sense of one by another, the former by the latter; or because both words doe signifie but one dutie or action, in regard of the thing, which is Faith, to which they are ioynly applyed, namely, tryall: or in regard of the duty it selfe, to shew the necessity of examining our selues, whether we be in the Faith; or in regard of Paul, to manifest his desire to haue them practise it; or lastly, in regard of the Corinthians, to teach them the great care, diligence, and conscience that they ought to use in practising of this Dutie.

And concerning the reason why he saith, Prove your owne selves, (which is the 3. branch of this Question) I say, he addes those words, either because themselves principally were the parties, by examining whereof they might best find a proove by the efficacie of his Ministry, for their owne satisfaction: or because thereby he would gine them a close, (but withall a mild reproofe) for beeing so eager and forward in seeking a proove of him, and of Christ speaking in him: as if he would

Hebr. 6. 9.

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say, Turne the edge from me to your selues, cease seeking prooffe of me any further, and begin to examine and proove your selues, whether you be in the Faith, and you shall easily discern the faith of Christ in your selues, and the power of Christ in me.

Now followes the last of the simple words, which is Faith; and of it the question shall be, what manner of Faith it was whereof they were to examine themselves.

3. Question.

What is the Faith here spoken of?

For answer to this question, I say, that by Faith in this Text, is to be understood, any kind of Faith, which in those dayes was usually given to the members of any Church, and consequently to any of the members of the Church of Corinth, whether a saving faith, an historical, or a miraculous faith; for all the members of the Church of Corinth had an historical faith, which was a beliefe of the Doctrine of the Gospell: and in the iudgement of charity (for ought that can be proved to the contrary) every member thereof also had a saving faith, and (at least) many members of that Church at that time had a miraculous faith. The reasons of my opinion are two, both taken from my Text: 1. Because they were to examine themselves of any kind of faith; by the finding whereof in themselves, they might find Christ to be in them; for so
he

1. Cor. 12. 9. 10.
& 13. 1. 2.

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he saith, Know yee not your selves, how that Christ is in you? Now by the finding of an historicall and a miraculous faith, (as well, though not so much) as by finding of a saving Faith, the beleeving Corinthians might find Christ to be in them; for by an historicall Faith Christ was in them by his wisdom, making them to understand and beleve the Gospell, though it were once foolishnesse unto them: by a miraculous Faith Christ was in them by his power, causing some of them to doe strange and miraculous works, though they were weake men; even as by a saving Faith Christ was in them by his grace and goodnesse unto salvation.

The second Reason to prove, that by Faith in this Text is meant any kind of Faith, is this; because the Corinthians were to examine themselves of any Faith, by the finding whereof in them they might finde a prooffe of the efficacie of his Ministry: for that is the end wherefore Paul wils them to examine themselves, whether they were in the faith, viz. because thereby they might finde it to have bin wrought in them by his Ministry, for the prooffe of Christs power in it. Now not onely a saving Faith, and an historicall Faith were wrought in the Corinthians by the preaching of the Gospell, but a miraculous Faith also, as is plaine by the Epistle to the Galatians,

vers. 5.

1. Cor. 1. 23.

Rom. 1. 16.

1. Cor. 3. 5. &

4. 15.

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Gal. 3. 2. 5.

thians, where doing of miracles, (which were done by a miraculous Faith) is said to be wrought in them, (and therefore it was accordingly wrought in the Corinthians) by the hearing of the Gospell, or by the hearing of Faith preached. So that Christ being in the Corinthians by an historicall, and a miraculous Faith, as well as by a saving, though not in the same manner, nor to the same end; and the finding of an historicall Faith and a miraculous, being a good argument to prove the efficacy of Pauls Ministry among them; therefore doe I thinke, (saving other mens better iudgements, upon better proofes) that the Faith whereof the Corinthian Christians were to examine themselves, was any kind of Faith, an historicall, and miraculous, as well as a saving Faith; and the rather, because by all three kinds a greater proofe will be gained for Christs power in Paul, and for the efficacy of his Apostleship thereby, then by any one alone, though it were a saving faith. And thus much for opening and interpreting the simple words of the Text. I descend now to expound the phrases thereof, which are two, namely, 1. What it is to be in the Faith: and 2. why he saith, Whether you be in the Faith: and first of the first.

Quest. 1.

What is meant by the Corinthians being in the Faith?

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Answer.

It seemes at first sight, a strange manner of speaking, as if Faith were some locall thing that did comprehend in it all beleevers; as the place doth containe in it the thing that is placed there; the house, the inhabitant: but we may learne, that to be in the Faith, is nothing else, but to have Faith to bee in them; and the exhortation is in effect no more, then if the Apostle had said, Examine your selves whether Faith bee in you, or whether God hath wrought Faith in you: and I proove my exposition,

1. By other Scripture phrases, namely, because to be in the Spirit, is to have the Spirit in them; so to be in Christ, is to have Christ to be in them, namely, by Faith: to dwell in loue, is to haue the loue of God, and our neighbour dwelling in them: to be in the flesh, is to haue the corruption of nature dwelling, and reigning in them.

2. I prove it by other phrases commonly used in our English tongue, as when a man loves a mayd, we say he is in love; When hee hates his neighbour, we say, he is in malice; When a man is drunke, we say, he is in drink: so that the beeing of the Corinthians in the Faith, is the beeing of Faith in the Corinthians, or the having of Faith in them: the reason of which manner of speech, I take to bee one of these; either because he had before spoken

Rom. 8. 9.

Rom. 8. 1.

Ephes. 3. 17.

1. Iohn 4. 16.

Rom. 8. 8.

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ken of Christ being in him, and answerable to that would speake of their beeing in the Faith; or else, because hee would intimate to us the certainty of the Corinthians beeing believers, and of their having of Faith; even so surely, as if they had bin in the faith it self.

Question 2.

The next Question is, Why he sayth, Examine your selves, whether you be in the Faith? seeing the word whether seemes to imply a doubting, and making some question, Whether they had the Faith or no?

Answer.
ei is i c.

I answer: in the Originall, the words are, If you be in the Faith, of you bee in the Faith, is all one in sense with Whether you be in the Faith: and neither if you bee in the Faith, nor whether you be in the faith, doe imply any doubting of their saving Faith. I grant, that in some places it may, but in all it doth not: and therefore it is not necessary it should in this, except the circumstances of the places did manifestly shew it; which they doe not here. That neither whether, nor if, doe in all places of the New Testament imply Doubting, I proove by one, where Paul saith, he wrote to the Corinthians, that hee might know the proove of them, and whether they would bee obedient in all things, yet did he not write this, as if he doubted they would not be obedient in all things, because in the third verse of the
same

The Preface.

Same Chapter, (which hee could not forget) he sayes he was confident in them, that his ioy was the ioy of them all; which he would never haue said, if he had not bene confident of their obedience. And that the circumstances of this Text doe give no light to intimate, that whether or if did imply any doubting, I prooue thus: If they did, then this doubting must either be in Paul, or in the Corinthians; but Paul could not doubt, whether the Corinthians had the Faith, because hee could not forget what he had written of them in the first Epistle, where he saith, that in Iesus Christ hee had begotten them through the Gospell: neither could the Corinthians doubt thereof, because after hee had said, Examine your selves whether you be in the Faith, hee addes in the very next words, Know you not your selves? that is, Know you not your selves to be in the Faith; implying, that Paul was sure they could not choose but know themselves to be in the Faith. 2. Because the end of this examination was, that they might more clearly discorne themselves to haue it, that so they might thereby find an evident prooue of Christs power in the efficacie of his Ministerie, for the iustifying of the same; which they could not doe, if they had not known themselves to be in the faith, but had doubted of it.

By

2. Cor. 2. 3.

1. Cor. 4. 15.

1. Cor. 3. 5.

The Preface.

By my answer to these five Questions, the interpretation of these words and phrases may be gathered; by the interpretation, the scope and sense of the Scripture collected; and by both, the Doctrines may be better raised, which was the fourth and last thing propounded in handling this Text.

The points observable out of the coherence and drift of the Apostle, have already been touched. That which is to be collected out of the words as they stand by themselves, is but one sentence, or proposition, and consequently but one Doctrine; for it is but an exhortation to one Duty; and that one Duty is examining & trying themselves concerning their Faith; whence the Doctrine of the Text, (speaking according to the Hypothesis, and particular both persons and matter) is properly thus:

The Corinthian Christians must examine and prove themselves, whether they be in the Faith.

But forasmuch as the Exhortation was not written for them onely, although it were written to them onely, therefore from the Hypothesis to the Thesis, from the particular to the generall, I raise and propound the Doctrine thus:

The Preface.

It is the Duty of all Christians to try and examin themselves, whether they be in the Faith, or whether they have a saving Faith.

This Doctrine shall bee the Subiect of the ensuing Treatise, whereunto I have added this Preface, even this Discourse upon the opening of that Text, upon which it is mainly founded, not onely for an Introduction unto the Treatise; but for a maine pillar and prooffe of the Doctrine, to which I perswade in the Booke it selfe.

Now (for a conclusion of my Preface) I humbly pray the Christian and iudicious Reader, as to peruse with patience the whole, and with brotherly kindnesse to cover or correct all faults escaped the Author, or Printer, in any part thereof: so by the spirit of meekenesse to informe me, of whatsoever by the spirit of discerning he shall observe, to bee insufficiently proved, or unsoundly propounded, upon a sincere purpose, and faithfull promise, (the Lord knoweth) to aliar any thing in that kind, at the next Impression: (if ever in the iudgement of the Church it be thought worthy of it) if I shall not be able to satisfie them, by bringing better reasons for the prooffe of that I have written, then they for the re-prooffe thereof.

A

The Preface

It is the Duty of all Christians to try
and examine themselves whether they
be in the Faith or whether they have
a living Faith.

This Doctrine shall be the Subject of the
 ensuing Treatise; wherein I have added
this Preface, even this Discourse upon the
opening of that Treatise, upon which it is main-
ly founded, not only for satisfaction, but
to the Treatise; but for a more full and
proof of the Doctrine, to which I afterwards
in the Book will refer.

Now for a recapitulation of my Preface (I
 humbly pray the Christian reader will
 bear, as I hope will patience the whole, and
 will be ready to receive it to the end of his
 faith's escape, the reader or writer, in any
 part thereof: to the spirit of which I will
 refer me, as I have done by the first of this
 discourse, to be still the same, to be still the
 proceed, or, as I have proposed, upon a
 further purpose, and I shall promise (the
 Lord knowing) to return my thanks in that
 kind, as the next opportunity: (I have in the
 judgment of the Christian world, and I shall
 try to do it, I shall be able to do it, I shall
 by bringing some reasons to the proof of
 that I have written, that I have written.



A
TRIAL L O F
F A I T H.

THE FIRST BOOKE.

*It is the Duty of Christians, to try their
Faith : or to examine themselves,
whether they have a saving Faith.*



Old is a precious Metall;
the world esteemes it so;
therefore do men dig deep
into the Myne where it is,
to finde it; and they labour
much in the fire, to purifie and refine it:
even so, a saving Faith is a precious
thing; the Apostle *Peter* calls it so: ther-
fore ought Christians; by examination
(as it were) to digge into their hearts
to finde it there, and by the Word, as
C by

2. Pet. i. i.

1. Pct. 1.7.

by fire, to try whether it bee a saving Faith or no : that *so the tryal of their Faith, which is much more precious then Gold that perisbeth, (though it be tryed in the fire) may be found unto their prayse, and honour, and glory, at the appearing of our Lord Iesus Christ.*

To teach some Christians this Triall, and to perswade them to the practice thereof, I haue heretofore preached the point, for the private good of a few, and because the preaching of it was well accepted, to the profit of many that heard it : therefore haue I written a Treatise of it, for the common good of all that can reade.

Now, forasmuch as Method is both a good ornament to a Book, and a great light thereunto : not onely for the directing of the Author to write more orderly : but also for the teaching of the Reader to understand and remember more readily : therefore haue I thought good also, before I goe on to the handling of the point intended, to make known that maner, and order of handling the point in prooffe, which I propounded to my selfe in the prosecuting thereof: and my Methode (by Gods assistance) shall be this :

The

The whole Treatise containes, a declaration of the Reasons, and Rules, of the Triall of Faith.

This Declaration shall bee comprehended in two Bookes.

The first Booke shall be an Exhortation to the Triall of Faith: and the second a Direction thereunto.

To exhort men to try their Faith, I will alledge certaine Reasons, grounded on the Word, which may perswade them thereunto: and answer some Objections, that may be brought, to disswade them from it.

The Reasons to perswade Christians to try their Faith, shall bee referred to three heads. First, the Necessity; secondly, the Equity, and thirdly, the Vtilitie or benefit of this Triall.

The Necessity of the tryall of our Faith, shall be shewed in the first Chapter by seuen Reasons: and each Reason shall be distinguished into a severall Section in the same Chapter.

The Equity shall bee declared in the second Chapter, by two Reasons: which shall bee diuided likewise into two Sections.

The Vtilitie, or profit of this Tryall of Faith, shall be manifested in the third

Chapter, by three Reasons : which shall be severed likewise, by three particular Sections.

The Obiections that may be brought, to dissuade Christians from the tryall of their Faith, shall be reduced to three Heads likewise : first, the Needlesnesse; secondly, the Inconveniency; and thirdly, the Impossibility of this tryall of Faith.

The supposed Needlesnesse shall bee answered in the fourth Chapter: wherein shall be contained three Obiections : each Obiection, with the answer therunto, being distinguished into severall Sections.

The deemed Inconveniencie of it shall bee answered in the fift Chapter : wherein shall bee comprehended two Obiections, with the answer therunto in two Sections.

The imagined Impossibility also, that Christians shal ever be able to try their Faith, shall bee answered in the sixt Chapter : wherein shall bee placed two Obiections; each, with the answer thereunto, being severed likewise by two particular Sections.

Of the particular disposition of the second Booke, I will speake distinctly, when

Chap. i: *A Tryall of Faith.*

5

when I come unto it.

In the meane while, let me craue, and obtaine pardon of the learned Reader, for more then ordinary plainenesse, in handling the points conteined in the first Booke; and of the Reader that is not so learned, for some difficulty, that he shall find, to understand the Contents of the second Booke. I would haue neither of them discouraged, from reading the whole; because the fault that may be supposed to be committed in the one, is amended in the other. And the rather am I bold to craue this fauour, because my manner of handling, followed the nature of the matter handled in both: so that as I could not be plaine, where the matter is difficult; so neither was it needfull I should bee difficult, where the matter was plaine.

C 3 C H A P.

CHAPTER I.

*Of the Necessitie of the
triall and examination
of our Faith.*

REASON 1.

§. 1.

*It is necessary for Christians to examine
themselves whether they have a sa-
ving Faith: because the Word of God
exhorts them to this Tryall and exa-
mination.*

THE reason is good, because
though wee discern not the rea-
son why God should command, or
exhort vs, vnto any duty: yet must wee
performe simple obedience to all his pre-
cepts, without consulting with flesh and
bloud, like Paul; and as Abraham did, who
when he was called, obeyed God, and went, not
knowing whether he went.

And that the Lord in his Word exhorts
Christians to try their Faith, and to exa-
mine themselves concerning it, is plaine.

First,

Gal. 1. 15.

Heb. 11. 8.

First, by the words of Christ, when hee saith to his Disciples, *Where is your Faith?* Secondly, and more cleerely, by the words of Saint Paul (the Text at large expounded in the Preface) *Examine your selves whether you be in the Faith, proue your owne selves:* For why should not Christians now examine themselves whether they bee in the Faith; as well as Christs Disciples, and the Christian *Corinthians* did in those dayes?

Luk. 8. 25.

2. Cor. 13. 5.

If any object against the first prooffe, that it is not pertinent, because it speakes of a miraculous Faith, whereas the point to bee prooued by it, is touching a saving Faith:

Object.

I answer, though that be true: yet seeing by that question of our Savior Christ, his Disciples were to examine themselves where their miraculous faith was, therefore by necessary consequence must Christians examine themselves vwhere their saving Faith is; because a saving Faith is more necessarie for Christians, then a miraculous Faith could be to the Disciples: in as much as the Disciples for not having, or not v-
sing their miraculous faith, could haue bin but drowned in the Sea, which is but a bodily destruction: But Christians for not having or not using a saving faith,

Answer.

shall be drowned in perdition and everlasting destruction both of Soule and Body for ever, which is the second death.

Or if any chance to reply vpon the latter prooffe, out of the Epistle to the *Corinthians*, that it is not sufficient, either because it is not a command: but an exhortation onely; or if it bee a commandement, yet it is but a particular precept to the *Corinthians* onely, and given to them but upon a speciall occasion.

I answered: First, there is no difference in respect of obedience betwixt an exhortation to a Morall religious Christian Duty, (such as this is) and a flat precept, that directly commands the practise of it, as appears by this instance. Where *Paul* saith, *Wee command* ^{those} *that are such, and exhort them by the Lord Iesus, that with quietnesse they worke and eat their owne bread.* Secondly, because Christians ought to obey such exhortations, as well as precepts, as is plaine by another place of the same Apostle, where hee saith, *Wee beseech you Brethren, and exhort you by the Lord Iesus, that as you haue receined of vs how you ought to walke, and to please God, so you would abound more and more: for you know what commandements we gaue you by the Lord Iesus.* Thirdly, because the mildnesse of the Apostle

2. *Thef.* 3. 12.

1. *Thef.* 4. 2.

Apostle in exhorting to the Duty, namely, by request, rather then by Precept, should rather gaine obedience; in as much as it is to be conceived, that therefore *Paul* doth exhort, and not command; not because he had not authoritie (as an Apostle) to command: but because hee hoped, by that kinde manner of exhorting, he should the sooner perswade them to obey the matter of the exhortation.

2. Cor. 10. 2.

Secondly, I answered, touching the second part of the obiection, that it is to as little purpose as the former; because though the exhortation were written to them: yet was it not written for them only, which I proue; first, because it was not written to them as they were *Corinthians*, but as they were Christians: therefore may the durie concerne all other people, that are Christians like themselves. Secondly, because the Apostle speaking of the writings of the Old Testament, saith, that *whatsoever was written afore-time, was written for the learning of the Churches* in the Apostles time; therefore whatsoever was written by the Apostles and Evangelists in the New Testament, was written for the learning of Christians in these dayes: and therefore *Pauls* commandment, or exhortation, to will the *Corinthians*.

Rom. 15. 4.

to examine themselves whether they were in the Faith, doth binde us, who are Christians now, as they were (and consequently all Christians to the worlds end) to the practise of the same dutie of examining our selves whether wee be in the Faith.

3. And as concerning the third part of the obiection, which is, that therefore the exhortation in the place alledged, should not binde us now, because it was given to the *Corinthians*, upon a particular occasion, which is not every mans case, in these dayes: I answer, It is to no purpose, because the exhortation of the same Apostle *Paul* to the same *Corinthians*, where hee wils them to *examine themselves before they come to eate of the bread, and drinke of the Cup of the Lords Table*, was given vpon a particular occasion of their unreverend, unbrotherly, and profane comming to the Lords Table then, as appeares by comparing the 17, 18, 19, 20, 21, 22, 33, 34 Verses of the eleventh Chapter of the Epistle to the *Corinthians*: and yet for all that, it ought to be a generall precept to all Christians in these dayes, to examine themselves before they come to the Communion now; lest they bee guilty of profaning the Lords Table in some kinde: though not in the same manner of profanation, of which

1. Cor. II. 28.

I. Chap. I. *A Tryall of Faith.* 2. 11

which the *Corinthians* were, And so much for the first Reason of this Doctrine, and the Confirmation thereof. The second followes,

REASON 2.

It is necessarie for Christians, to examine themselves, whether they be in the Faith: because every faith is not a saving Faith.

§. 2.

The reason is good. Because without this Tryall, any faith may be taken for a saving faith: an Historically, for a saving faith; yea, a false faith, for a true. Indeed if every faith were a saving, then were it sufficient to salvation to have some faith, for in having some faith, hee must bee accounted to have the saving faith; and therefore for a man to examine himselfe, whether he had a saving faith, were needlesse: as long as he had any faith; but because every faith is not a saving faith (as shall bee proved God willing by and by) therefore it is necessary for Christians to examine themselves whether they have a saving Faith.

And that every faith is not a saving faith, I proue thus:

First, because a saving faith will ^a save them that haue it, for by it they are ^b kept by the power of G O D through faith unto

^a Ephes. 2.8.

^b 1. Pet. 1.5.

c Jam. 2. 19.

d Jud. ver. 6.

e Luk. 22. 32.

Ioh. 11. 22.

f Heb. 10. 39.

g Luke 8. 13.

h Heb. 6. 4, 5, 6.

i Gal. 3. 11.

k Gal. 5. 6.

l Jam. 2. 20, 26.

unto salvation : but every faith will not save them that have it. For there is a faith of ^c Divels, who beleve and tremble : and yet will not their faith save them, because notwithstanding they are ^d reserved in everlasting chaines of darknesse, unto the Iudgement of the great Day.

Secondly, a saving faith never failes, for Christ hath ^e prayed for it that it might not faile, and they that haue it, doe not draw backward unto perdition; but ^f follow faith to the salvation of their soules : but there is a temporarie faith in some, who ^g for a time beleene, and afterwards in temptation fall away : and none that fall away can be saved, because it is ^h impossible they should be renewed by repentance.

Thirdly, a saving faith, is a liuely faith, making those that haue it to liue the life of grace, for ⁱ the iust do liue by their faith; and a saving ^k faith workes by loue, namely, to God first, and then for Gods sake to our Brethren, yea, to our enemies; but the Apostle James speakes of a ^l dead faith, that is not liuely : but is without workes, and so is not a saving faith.

Fourthly, there was in the Churches of Christ in the Apostles time a miraculous faith, which many had, that neuer were saved. For the Holy Ghost affirmeth, that
the

the Lord at the Day of Iudgement will say to many of the, who by a miraculous faith haue cast out diuels and done great works:

Depart from me ye workers of iniquitie, I know you not: which he will never say to any of them that shal be saved; for to them he will say being his childre by faith in him: *Come ye blessed of my Father, receiue the Kingdome prepared for you from the beginning of the world.*

Mat. 7. 23. 23

Mat. 25. 34.

Fifthly and lastly, the Apostle Paul speakes twice of an *unfained* ^c *faith*; and of some *that are sound in the faith*, from whence wee may easily and safely conclude: that there is in some members of the Church a fained or counterfet faith, and that there are some which are vnfound in the faith. Euen as it is easie to conclude, that there is in some Christians a fained loue, because hee speakes of an *unfained loue* in others; and exhorts the Romanes that their *loue may bee without* ^f *dissimulation*. Now not a counterfet, but an unfained; not a rotten: but a sound faith will saue us, and is a iustifying faith.

c 1. Tim. 1. 5.

2. Tim. 1. 5.

Tit. 2. 2.

c 2. Cor. 6. 6.

f Rom. 12. 9.

But though there were no more kindes of faith then one, and that faith were only a saving faith: yet if every man had a saving faith, or were sure to haue it, before he dyed: they might shift well enough as they thinke; let us therefore take view of another

another reason, that will proue the necessitie of this tryall of Faith, and it is this.

REASON 3.

§ 3.

It is necessarie for Christians, to examine themselves, whether they haue a saving faith: because every one hath not a saving Faith.

The reason is good: because without this tryall, a man may be one of those, that haue not a saving faith, nor euer shall haue it, and yet presume he hath it. Indeed if it were true, that every man or woman that comes into the world, shall haue a saving faith wrought in him before he dye: then were this examination needlesse, because though he had it not at one time, yet hee might bee sure to haue it at another: and therefore were this tryall needlesse, as long as he were sure to haue it, at some time: but because every one that comes into the world, hath not a saving Faith, (as shall be proved by and by with Gods help) therefore it is necessarie to examine our selues whether we haue a saving faith.

And that every one hath not a saving faith, I proue: First, because the Apostle saith, *All men haue not faith*: and no marvell, seeing all men haue not that which is infe-

inferiour to a saving faith, and more common then it, viz. an historicall faith, or a beliefe of the Gospell. Witnesse many of the Iewes, to whom it was a *stumbling blocke*. How shall we then thinke they can haue a saving faith, which is more excellent and more peculiar to the Elect of God?

a 1. Cor. 1. 23.

Secondly, all men haue not a saving faith, because very few haue it; for so saith our Saviour Christ, *b When the Son of Man commeth, shall he finde faith on the earth?* He sayes not, when Christ comes againe, that hee shall finde no faith at all on the earth: for hee shall finde as many kindes of faiths as there bee kindes of Religions in the world; nor doth Christ meane that hee shall finde when he comes to Iudgement, no saving faith at all in men, for hee shall finde it in many that shall bee alive at Christs comming, who shall bee caught vp in the clouds with them *c that haue dyed in the faith of Iesus, to bee ever with the Lord*; which could not be, if when Christ came, hee should not finde faith in them: but his meaning is, that when he comes to iudgement, he shall finde few in earth that haue a saving faith, in comparison of them that haue it not.

b Luk. 18. 8.

c 1. Thes. 4. 17.
16.

Thirdly, all men haue not a saving faith, because

d Tit. 1. 1.

because a saving is the faith of the ^a Elect onely, and all men are not Elect, for then how could there be any Reprobates at all?

e Rom 9. 27.

f Mat. 7. 13.

Fourthly, all men haue not a saving faith, because all men shall not bee saved; for as many as are saved, are saved by faith, and those are but a few, in comparison of the Reprobate; for ^c though the number of the children of Israel were as the sand of the Sea: yet shall there but a remnant bee saved; because ^f wide is the way, and broad is the gate, that leades to destruction, and many there bee that goe in thereat: but streite is the gate, and narrow is the way, that leades vnto life, and few there bee that finde it.

g 1. Tim. 1. 19.

h 1. Tim. 4. 1.

i 1. Tim. 5. 8.

k 1. Tim. 5. 12.

l 1. Tim. 6. 10.

m 2. Tim. 3. 8.

Fifthly, and lastly, all men haue not a saving faith; because the Apostle speakes of some that make ^g shipwracke of faith, 1. Tim. 1. 19. of some that ^h depart from the faith, of some that ⁱ deny the faith, 1. Tim. 5. 8. of some that ^k cast off their first faith: of some that ^l erre from the faith: and of some that are ^m reprobate concerning the faith, which cannot be verified of any that hath a saving faith, because they are founded on the Rock Iesus Christ, who never ⁿ failes those, that by faith put their trust in him, and because their ^o whole spirit, soule and body, are preserved blamelesse, vnto the

n Heb. 13. 5.

o 1. Thes. 5. 23.

com-

communion of our Lord Iesus Christ. So that the consideration of this, that every one hath not a saving faith, doth easily proue it necessarie for us, to examine our selves whether wee haue a saving faith; seeing that without this tryall we may be Reprobates for ought we know or can giue evidence to the contrary. And thus much for the third Reason, the fourth followes:

REASON 4.

It is necessary that Christians try their faith, and examine themselves, whether they haue a saving faith: because God himselfe tryes their Faith.

The reason is good, because Man himselfe hath more cause to try his owne faith, then God hath: in regard hee hath more need of that tryall. God hath not, because God knowes their faith without tryall, seeing he is the Author of it: but man cannot know it without tryall; as also in regard man is to haue more benefit by it, then God can be imagined to haue.

That Christians haue need to try their faith, hath beene shewed in part before, and shall hereafter bee further declared: and that this tryall will bee beneficiall to

D

them,

§ 4.

Ephes. 2. 8.

them will bee proved hereafter likewise : but that God himselfe doth need , or shall haue benefit by the tryall , can bee proved by no reason : so that because it is for our need and benefit, that God tryes our faith, it is worth our paines, that after his example we try our owne faith.

Indeed God is pleased (speaking in the Word after the manner of men for our capacitie) to take notice of the truth of our faith, upon the tryall thereof , as appears in the booke of *Genesis*, where, after *Abraham* had obeyed Gods commandement in offering to kill his Sonne (which commandement he gaue him for the Tryall of his faith) hee saith, *Now I know that thou fearest God, seeing thou hast not withheld thy Sonne, thine onely Sonne from mee:* but God doth not speake this, as if he were before ignorant, or not so well certified of the truth of his faith : for *all things are naked and open before God, who is the searcher of the heart*, Heb. 4. 13. but to teach us to try our faith, and also to instruct us, that upon tryall we shall certainly know, whether we haue a saving faith or no.

And that God tryes the faith of Christians, I proue; because he tryed the faith of *Abraham*. For so saith the Apostle, that by faith, *Abraham, when he was tryed, offered up Isaac :*

Heb. 11. 17.

Gen. 22. 12.

Heb. 4. 13.

Heb. 11. 17.

Isaac: and how can ordinary Christians thinke to bee free for Gods tryall of their faith, one way or other: seeing the faith of him that was the father of the faithfull, was tryed by him?

I doe not thinke, nor teach, that God doth, or will try the faith of all Christians with so great a tryall as was *Abrahams*: for the faith of every Christian is not so great as was *Abrahams*, and therefore neither can it need, nor will it endure so great a tryall: But this I say, that he tryes the one as well as the other: the faith of the weakest, as well as the strongest, because though in degree of excellency, and in measure, *Abrahams* faith was far stronger then theirs: yet is the faith of the weakest Christians the same in nature with *Abrahams*. And though hee tryes no mans faith above his strength, but will with the tryall make a way to escape, that they may be able to beare it. Yet doth he try the faith of all his children, because hee knowes, both that they need the tryall, as also that they shall reape benefit by it: and therefore ought Christians to try their owne faith for the same end: to perswade wherevnto, this shall bee the fifth Reason.

1. Cor. 10. 13.

§ 5.

REASON. 3.

*It is necessary that Christians try their Faith,
and examine themselves concerning it:
because Satan will try them.*

Simil.

The reason is good, because in love to their owne soules, and care of their salvation, they should try their Faith: to the end they may approve & strengthen it, and thereby take comfort in it, as Satan, in hatred of their soules, and envie of their salvation, desires earnestly to try it, to the end hee may ouerturne it. For hath not an housholder reason to shut and make fast his doores, when he knowes a thiefe will breake them open? and a rightfull King, to fortifie his Realme, when hee heares an enemy would invade it wrongfully? Surely as in these cases they will, so in this they ought: considering the danger that comes by the one, is by oddes greater, then possibly can come by the other.

And that Satan tryes the Faith of Christians, to the end hee may make their Faith to faile, and them faile of their salvation, (if it were possible) I proove, not onely because he tryes their continency, to the end they might fall into uncleannesse: and their patience, to the

Gen. 39. 7.
1. Cor. 7. 5.

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the end they might murmur against God, (therefore much more their Faith beeing a more excellent and necessarie grace then they) but I proove it most plainly by the words of our Sauour Christ to Peter, where he saith, *Simon, Satan hath desired to winnow you as wheate, but I haue prayed, that thy Faith may not faile.* And by the words of Peter to all Christians, where hee exhorts them to *be sober and watch, because their enemy the diuell, goes about like a roaring Lyon, seeking whom he may deuoure; whom resist steadfastly in the Faith.* For Satan knowes, that by Faith we stand; and that Faith is the victory whereby we overcome the world: hee remembers, that by Faith we liue and are saved: he understands, that by Faith, we recover our selues out of the snares of the diuel, and that by it we are iustified frō all things, from which wee cannot be iustified by the Law of Moses: and therefore doth he try us, to see if he can perswade us, either not to beleeve at all, by causing us to stumble at the difficulty of the points of Christian Religion that are to be beleeued; or if he cannot preuaile with us so farre: then will hee try, if by any means he can make our Faith, onely to swimme in our braine, and no way

Luke 22. 32.

1. Pet. 5. 8.

2. Cor. 1. 24.

1. Ion. 5. 4.

Eph. 2. 8.

Gal. 3. 11.

2. Tim. 2. 25. 26.

Act. 13. 39.

worke vpon the hearts and affections any love unto our salvation, or any care to use the meanes prescribed for that end: for which purpose hee will endeavour to fill our hearts with the love of earthly pleasures, profits, and honours, that there may be no roome for the desire and care of salvation: or if he cannot deceive us this way, then will he terrifie us another way, to make us deny our Faith, and to make shipwrack of it, for feare of persecution and losse of worldly things. Or, if by neither of these can hee make our Faith to faile, then will hee buffet us with terrors of conscience, by reason of the multitude, and magnitude of our sinnes, and that we haue no Faith at all, because we doe not so sensibly feelee in our hearts, the comforts of Faith, which are peace of Conscience, and ioy in the holy Ghoit, and thereby assurance of salvation.

Indeed it is true, (bee it written to the glory of the free grace of God, whose gifts and calling are without repentance, and to the sure comfort of the faithfull, whom the Lord loves to the end, hauing once loved them) that Satan neither by these, nor by any other meanes,
can

Rom. 11. 29.

Ioh. 13. 1.

Chap. 1. A Tryall of Faith.

23.

can overturne the Faith of Gods children, because it is founded *on the Rocke* Iesus Christ, who hath also prayed that their Faith might not faile, and God *heard* him in all his prayers; but yet Satan desires to make our Faith to faile; and for that end he sifts and tryes it; and therefore wee ought to try our owne Faith much more; to the end that finding it weake upon any occasion, wee may labour in the use of the meanes to strengthen, and confirme it; to the practise of which, that Christians may bee the rather exhorted, this shall bee another Reason.

Rom. 9. 33.

Luke 22. 32.

Ioh. 11. 22.

REASON 6.

It is necessary, that Christians examine themselves, whether they be in the Faith: because they must bee ready to answer other Christians, that examine them concerning their Faith.

§ 6.

The Reason is good, because charity begins at home, and every man ought every way to have as much care of his owne Faith and salvation, as any other particular man whatsoever. Therefore if another man, for my good, try my Faith, and examine me concerning my

Religion, why should I not try my selfe, and mine owne Faith, for mine owne good?

Secondly, the Reason is good, because if another man try my faith, and examine me concerning the same, it will be either great shame, or small credit to me, according as after triall, I am found to haue it, or to be without it, to bee able to render a reason of it, or not to bee able: to the end then that we may haue credit, by being able to render a reason of our faith, wee must try our selues, whether we haue faith, and are able to render a reason of it, for our owne comfort, and the good of others.

And that Christians ought to be readie to make answer to them, that examine them concerning their faith, is plaine by the Apostile *Peter*; where hee wils the Christian Iewes that had received the faith, *to bee alwayes readie to give an answer to every man that asked them a reason, of the hope that is in them.* Whence I thus argue:

1. Christians in *S. Peters* daies, were asked a reason of their faith; therefore in these daies, they may bee asked the same question: Parishioners of their Ministers, children of their parents, servants

1. Pet. 3. 15.

vants of their matters, scholars of their Tutors, yea one Christian neighbour of another, when they meet together for Christian conference.

2. Christians in those dayes, beeing asked a reason of their faith, were to be readie to render a reason of it: therefore in these daies also, they must bee readie to render a reason of thair faith, when it is asked them.

3. Christians then, could not bee ready to render a reason of their faith, except they first knew themselves able to doe it: therefore Christians now cannot be readie, to render a reason of their faith, except they first know themselves able to doe it.

4. In the last place, Christians then, could not know, they were able to render a reason of their faith, except first they examined themselves concerning their faith, and their abilitie to render a reason thereof: no more can Christians now. So that the faith, and hope of Christians, being the same now, which then it was, the causes of rendring a reason of our faith and hope now, remaining the same which then they were; (namely, the glory of God, the profite and encouragement of others, and the com-

comfort of our owne soules) and there being an impossibility, that they should ever be able to render a reason of their faith, except they try it, and examine themselves, whether they have it or no: therefore (me thinkes) the sixth Reason must needs be good, and powerfull to perswade Christians to the tryall of their faith: namely, that therefore Christians must try their faith, because they must be readie to render a reason of it: and so I proceed to the last Reason, which prooves the necessity of this Tryall.

REASON 7.

§ 7.

It is necessary for Christians to try their faith: because there haue beene, there are in these dayes, and ever there will be, Hereticks, that will try; and by tryall, labour to seduce them from the true faith.

The Reason is good, because Christians should haue as much care, to try their owne faith, for the good of it, as false teachers for the hurt of it; Christians for the establishing of it, as Hereticks for the perverting, and (if it were possible) for the subverting of it. For if we try not our faith, how shall wee be sure

sure wee haue the true faith? we may easily be seduced to a false faith, by false prophets, that may set vpon us, whereof there bee many, of many kindes in these dayes.

And that it is true, that there haue beene, in these dayes, and ever will bee many Heretikes that doe try the faith of Christians, and by tryall labour to seduce them from the true Faith; is plaine, not onely by the prophesies of these times, by *Paul*, by *Peter*, and *Iohn*; but also by lamentable experience; which teacheth us that even now there bee some Iewish Heretikes that would seduce the world to become Iewes againe, to make difference of meates for conscience sake; and that would haue us to put our necks once againe under the yoke of the Ceremoniall Law, from which Christ hath set us free. And by these Iewish Hereticks many in these dayes haue beene dangerously seduced, and I am afraid that the instruments thereof haue hardly yet made amends for the harme they haue done in that kinde.

Secondly, in these dayes, there bee many Popish Heretikes, multitudes of Iesuites, and Priests, that swarme like Locusts

Act. 20. 29.

30, 31.

1. Tim. 4. 1, 2, 3.

2. Pet. 3. 1, 2, 3.

1. Ioh. 4. 1.

Mat. 7. 15.

Locusts in every corner, that would haue us to turne backe againe to the Egypt of *Rome*, to revolt to Popery, to turne Catholikes, and to defile our garments, that haue beene washed from these filthy abominations. It was once said of false prophets, that they goe in *sheepes cloathing*; but now it may bee said that they goe in Silke-wormes cloathing; not in Cloth, but in Silkes & Velvets, like Gallants and Courtiers, to the end they may with lesse suspicion vent their Doctrines, and with more advantage insinuate themselves into the minds of the simple: concerning whom my exhortation is, that as they labour to try the faith of Christians, and by tryall to seduce them: so Christians would try their doctrine and life; to the end they may see how unsound and unfavoury it is, and how unlike it is to the doctrine and conversation of the Prophets and Apostles of the Lord Iesus: and to try their owne faith also, to the end they may never be seduced to the false faith, which these false prophets teach. So then, it being dangerous to be seduced from the true faith, to a false: the tryall of Heretikes by teaching false doctrine, being a meanes to seduce, and the tryall

of

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R. 29

of our owne faith, by examining our
selves concerning it, being a meanes to
keepe us from being seduced: what re-
maines, but that Christians labour to
try their faith, to the end they may not
be seduced to a false faith? And so much
for those Reasons that prove it necessa-
ry for Christians to try their faith. Now
followes the prooffe of the Equity of this
tryall.

CHAP.

CHAP. 2.

*Of the Equity of the tryall
of Faith.*

REASON. I.

§. 1.

*It is equall and iust, for Christians to
examine themselves, concerning
their faith: because it is their Duty
to examine themselves, concerning
other graces of God, in them.*

THE reason is good, because there
is in the Word, as much directi-
on, to try our faith, as to try any
other grace whatsoever. And Christi-
ans haue as much reason to examine
themselves, concerning their faith, as
concerning any other grace of God in
them: in as much as a saving faith is
both the most excellent grace, that God
workes in his children, for their use and
benefit: and of them all, it is the most
necessarie for them, and their salvation;
(as shall be proved by and by) and there-
fore

fore doth most deserve the care and labour that is to be taken about it.

That Christians must examine themselves concerning other graces of God in them, I proove by two particulars chiefly: namely, Repentance, and Love.

Of Repentance they are to try themselves; because as there is a true repentance, when in the truth of heart, men resolve and purpose to forsake their sinnes: *they cease to doe evill, and learne to doe well, and returne to God in a new life*: So there is a false repentance, when men onely confesse their sinnes, and professe sorrow for them, as did *Judas*: shew outward humiliation, as *Abel* did; yea, and in some things begin to amend, and to doe many duties, as *Herod* did: But yet doe not heartily, resolutely and constantly, for conscience sake to God and his Word, forsake the practice of all their pleasurable and profitable sinnes, reiecting the Divels suggestions in the beginning, and avoiding all occasions of returning to their former sinnes.

Christians likewise are to try themselves concerning their loue: because as there is a true and unfained loue, when men loue *in deed and in truth*: so is there a flatte-

Pro 28.13.

Isay 1.16.

Lam. 3.40.

Math. 27 3.

1. Reg. 21.29.

Mat. 6.20.

2. Cor. 6 6.

1. Job. 3.18.

Rom. 12. 9.

1. Joh. 3. 18.

The excellent
use of faith in
Christ.

Joh. 3. 16.
6. 29.

flattering and fained loue in some; else the Apoltle *Paul* would never haue exhorted the Christian *Romanes*, that *their loue might bee without dissimulation*; neither would the Apoltle *Saint Iohn* haue exhorted the Christians to whom hee wrote, *that they would not loue in word and in tongue onely*. The like may bee said of patience and the rest, so that other graces of God in us, requiring and deserving our tryall of them; it must needs follow, that much more is our saving faith worthy of it: and the rather, for the excellency, and necessity of it, above any other grace, as shall be plainly proved by and by, in two distinct Propositions, for the further confirmation of this second Reason. Of these two Propositions, the first is this:

No grace is so excellent as a saving faith. I prove it:

First, because no grace hath so excellent an office, and worke in the Covenant of Grace, as Faith hath. For it onely is the condition of the Covenant; and it is so the condition, that every one that hath faith, shall bee saved by it, and none of them that haue it not, shall be saued.

I know, God Almighty workes many other

other Graces in them that shal be saved besides faith; as namely, a beliefe of the Gospell, and repentance, loue, patience, and new obedience, &c he requires the use, increase, and continuance of them: yet he requires none of them all severally, or iointly, as conditions of the Covenant by which wee claime title and interest to the good things promised therein, which are chiefly Iustification, and Glorification; for that is *onely faith*, or *faith without works*. But they are required either as preparations afore-going to dispose them to faith in Christ, or as fruits and effects following the same, the better to try and approve the truth of their faith, & the more to assure them of the certainty of their salvation by faith.

Rom. 3. 28. &
10. 34.
Phil. 3. 9, 10.

Secondly: No grace is excellent, as a saving faith, because to none is there given so excellent a priviledge as unto it. For by Faith we haue *this prerogative to bee the sonnes of God*.

Iob. 1. 12.
1 Iob. 3. 1.

Indeed, by obedience to the Law, wee might haue beene Gods servants, which is some priviledge: but through faith in Christ (the sonne of God by Nature) we are made the children of God; namely, by grace and Adoption, then which there can be no greater priviledge: in as much

Gal. 3. 26.

Rom. 8. 16, 17.
Gal. 3. 26, 29.

as by it (that is) by beeing sonnes, we are made heires, and heires with Christ of the heavenly inheritance.

Iob. 3. 16, 17.
20, 25.

Thirdly, No grace is so excellent, as a saving faith; because to no other is there promised, so excellent a reward, as unto it: for to faith in Christ, (that is) to them that have a lively faith, is promised eternall life in Heaven, to behold the glory of God, and of Iesus Christ, and to be one with him in the same glory.

Gen. 3. 22, 29.

Indeed if Adam had continued in innocency, and obedience to God, and had never sinned; he had also continued in life, and immortalitie, and had neuer dyed. For the Tree of Life in the middest of the Garden, was a Sacrament to assure him of it: But the life hee had lived by that obedience, could not have been so excellent, as that which is promised to faith in Christ, because Beleevers shal by their faith live in Heaven; and Adam by his obedience to God, could have lived but here on earth, and enjoyed an earthly Paradise.

Gen. 2. 15.

Gal. 3. 21.
Rom. 8. 3.
Deu. 18. 8.

In like manner, if Adams posteritie since the Fall; could possibly fulfill the Law of Moses, (which yet is impossible) they should certainly live by it, for the Lord directly said so; yet is not that life, the life of glory with Christ, because the Apostle plainly

plainly faith, that the *Law cannot give it*,
in as much as it is an inheritance.

Rom. 4. 14.
Gal. 3. 18.

I graunt that the Word of God promi-
seth Heaven to Love, Charitie, and Righ-
teousnesse: but it is not because our Love,
Charitie, or Righteousnesse that wee per-
forme, can procure it. (For that which the
Law requires; is absolutely perfect, but
ours is wholly imperfect.) Nor yet is it be-
cause they are the condition of the Cove-
nant of grace, either without faith in
Christ, or together with it, and as well as
faith. (For there is but one condition of
the New Covenant; and that is faith in
Christ, or faith without workes:) that is,
faith only in Christ alone. (For faith onely
unites us to Christ, and onely by our being
united to Christ, wee are capable of his
glory:) but Heaven is promised to these
graces: either because they are properties
of those persons that shall goe to Heaven,
that is, the faithfull; the better to assure
them thereof, or because they are effects
and fruits of the faith it selfe, by which
they shall live in Heaven, the rather to as-
sure them that their faith is not a false and
dead faith; but a true and a lively faith.

Psal. 119. 1. 2. 3.
24. 34.

Psal. 130. 3.
Psal. 143. 3.

Rom. 3. 28.
Iob. 7. 16.
Gal. 3. 11.

Iac. 2. 27.

Obiects

1. Cor. 13. 13.

If any chance to object that *Paul* Spee-
king of Faith, Hope and Love, concludes
that the *chiefest of them is Love*. Which

being true, then cannot faith bee most excellent, but (at least) Love will bee as excellent as Faith; if not more excellent;

Answer.

I answer. This obiection overthrowes not my assertion.

First, because the faith which I commend aboue other graces (and consequently above Love) is a saving Faith: but it is uery probable, by the context of the same place, that the faith before which *Saint Paul* commends Love, was a miraculous faith: as appeares: First, in that hee speakes of that faith, the use and power whereof was to remoove Mountaines, *verse 2*. Secondly, in that it is ioyned with other miraculous gifts, as with *the gift of knowing all secrets*, with the *gift of tongues*, and of *prophecie* in the same *Verse*, which every iustified Believer in those dayes had not; and therefore were they extraordinarie. Now a miraculous faith may well bee inferiour to Loue, seeing a Reprobate may haue such a faith: but cannot have that loue hee speakes of; because it is the effect of a saving faith, which is peculiar to the Elect onely.

Gal. 5. 6.
Tit. 1. 1.

Secondly, the Obiection overthrowes not my Position, because though *S. Paul*
in

in the place alledged, had spoken of a saving faith, as well as of a miraculous faith; yet cannot he be thought to commend Love above Faith, but in one respect onely; namely, in regard of continuance, because (as it is imagined) Love continues longer then Faith, namely, after this life, which Faith doth not, (as is thought) whereas I have given three Reasons, why faith is more excellent then love; and three to one is great oddes.

Thirdly, in respect of continuance, Love is not simply more excellent then a saving Faith; because (as I suppose) it doth not vtterly cease after this life, but continues as well as Love; which I will make (at least) very probable by this reason, viz. because the body must be saved as well as the soule; but vntill the Day of Iudgement, the body cannot bee saved; for till then it lies vnder the dominion of death in the grave; therefore at least till then, the soule doth trust in Christ, for that part of salvation, which is the redemption of the body, though it self be in heaven. For the act of Faith, which is trust in Christ that he will save the soule, doth cease with this life; for there is no use of

Calvins Commentary on this place.
Ioan. à Lapide in hunc locum Mar. Flac. Illyricus in hunc locum.

Rom. 8. 23.

Eccles. 12. 7.
Luk 23. 49.
Psal. 16.

it any more, when once the soule is in actuall possession of heaven : (which it is immediatly, as soone as it is divided from the body by death) yet for all that, forasmuch as the body, though it rest in hope, yet is it not in actuall possession of heaven, nor can be, till the Day of iudgement : therefore doe I thinke (saving other mens better iudgements upon better reasons) that faith doth abide still in the soule after this life ; because the act of faith abideth, whereby the soule euen in heauen trusteth in Christ, and waiteth for the resurrection of the body, whereby it may be ioyned together to the soule againe, and be perfectly glorified together with it in heauen.

4. Though there had beene no use at all of a saving faith after this life, in respect of attaining to the resurrection of the body : yet were not Love a more excellent grace then Faith, both because the love that we shall have in heauen, is but a fruit of the saving Faith, wee had while we lived here on earth ; and the fruit is not more excellent then the tree, nor the effect then the cause : and also, because Love is not that grace, whereby we hold possession of heauen, for that is Faith : (for we hold possession

Gal. 5. 6.
1. Thes. 1. 3.

sion of heaven by that right, whereby wee claime it as an inheritance, wee claime our inheritance as heires, we are heires as adopted sonnes, and wee are adopted sonnes by faith only) but Love is onely our rent, suit, and service that we owe to God, in all duty of thankfulness for the glory of heaven, which in this life wee beleevved by faith in Christ,

But because some care not for pearls, and many esteeme not a thing for the dignity of it, or because it is excellent; but for the need thereof, because they cannot be without it: therefore let vs take a little view of the necessity of a saving faith, that thereby wee may discern how usefull and profitable it will be for us, to have a saving faith, and consequently to try it, to the end I may make good also the second Proposition, which is, that

No grace of God is so necessarie, as a saving Faith.

I proove it, 1. because no grace is acceptable to God, namely, unto salvation, without a saving faith; for *without faith it is impossible to please God*, in any thing we have or do.

2. Because no grace is so necessary

The necessary use of a saving faith.

Hebr. 11. 6, 1.

2. Cor. I. 20.

for this life, and the life to come; by reason, that all good things whereof wee stand in need, both for this life, and for the life to come, are ours by the promise onely; and the promise is made ours by faith onely; and faith onely layes hold on Iesus Christ, in whom they are made, and in whom they are all, *yea and Amen*, and for whose sake the good things contained in the promise, are bestowed vpon vs, and sanctified to our comfort.

Ephes. 6. 16.

3. No grace of God is so necessary as a saving faith, because it is to be desired and used above all other graces. For the Apostle speaking of many graces of God, necessarie to Christians for their spirituall warfare, exhorteth the Ephesians, (and in them all Christians) *above all to take the shield of faith, whereby they may quench all the fiery darts of the diuell.* which words *above all*, and *quench all*, what do they else imply, but that a saving faith is more needfull then all the rest? For although by some other graces, Christians might happely quench some of Satans fiery darts: yet by a saving faith, they may quench them all: according to that of S. Iohn to the same purpose in other words, *All that is borne of God over-*

1. Ioh. 5. 4, 5.

com-

*conqueth the world; and this is the victory
that overcometh the world, even our faith.*

So that I may safely conclude, that as
of all the lights that God created, and
set in the Firmament of Heaven, for the
benefit of men vpon earth, none was so
excellent as the Sunne, none so necessary
as it: so of all the graces and vertuous
qualities, which the holy Ghost breaths
into the soules of Christians here on
earth, to prepare them for happinesse in
heaven, none is so excellent as a saving
faith, none so necessarie as it.

And thus much haue I thought good
to adde of the dignitie, and necessitie of
a saving faith, above other graces: not to
take from them any thing that is their
due: (for they all are excellent, and ne-
cessarie in their severall kindes, accor-
ding to their severall ends, and uses, ap-
pointed them by God, the authour of
them) nor yet to give unto faith, any
right that is not due unto it; as to attri-
bute to the act of faith, which is belee-
ving in Christ, any merit of salvation.
But I have written it, because it hath
pleased God to crowne this his owne
worke, and in his Word so far to grace
it, above all other graces, as to make it
the onely condition of the Covenant of
grace,

grace that is requir'd to be had of al those that are capable of salvation; as also, because there being good cause, why they should try other graces that are not so excellent & necessary as faith in Christ, they might thence learne, that it is equi-ty they should try that which is more excellent and necessary then they.

REASON 2.

§ 2.

It is equall and iust, that Christians try their faith, because worldlings take great paines and care in making tryall of earthly and worldly things, whether they be good or no, or as good as others commend them to be: to the end they may not be deceived in their opinion and iudgement of the worth of them.

1. Pet. 1. 5.

The Reason is good: First, because faith is more precious then gold, or all the things in the world.

Secondly, because to bee deceiued in our faith, is a greater losse, then to bee deceiued in any worldly thing whatsoever: even as to be deceiued in gold and silver, is a greater losse, then to be deceiued in Brasse and Yron: therefore wee ought to try our faith, to the end wee may not bee deceiued, in mistaking a false faith for a true; and a temporary faith,

faith, for a saving faith.

Thirdly, because upon this ground, Christ wilshis Disciples to labour for the ~~mines that doth not perish~~ and first to take for kingdoms of God: Whereas worldlings first labour for the food that perisheth, and for earthly kingdoms that vanish away.

Ioh. 6. 26.

Matt. 6. 33.

And that worldlings do take care, and use diligence in making tryall of earthly and worldly things, is plaine, not onely by that excuse of those men in the Gospell, who alledge for their absence from the Kings great Supper, that is, for their negligence of spirituall and heavenly things; that they had purchased a piece of Land, that they ~~must~~ needs goe and see it, namely, whether it were woorth their money they payed for it, and were as good land as it was commended to bee; and the other of them had bought fine yoke of oxen, and that therefore they must go prove them, to see if they will draw well in the yoke, or no: but also it is made plaine by ordinary experience, and common practice of men, who weigh their gold, to see if it be currant; taste their wines, to prove if they be pleasant; smell to their meats, to try if it be not tainted; and try colours,

Luk. 14. 18, 19.

lours, to see if they be in graine, and the like. So that a saving faith being more precious then these, or any other worldly things; there being as great a possibility to be deceived in matters of faith, as in matters of the world, by meanes of our owne naturall ignorance; and Satans subtiltie; there beeing greater losse by being deceived in matters of faith, then in things of this world; and tryall being the onely meanes to prevent our beeing deceived in holy and spirituall matters, as well as in worldly; it must be equall and iust, that Christians learne to try their faith; and to examine themselves whether they bee in the faith. And thus much of the equity of this duty. The utility or benefit followes, to be considered in the last place, in the third Chapter.

C H A P.

CHAP. III.

*Of the benefit and profit of
the Tryall of Faith.*

REASON. I.

§ 1.

*It is profitable for Christians to examine
themselves whether they have a sa-
ving Faith : because by finding
through examination that they have
it, they shall certainly know, that
the preaching of the Gospell, hath
beene powerfull in them, unto sal-
vation.*

THE Reason is good, because it is
an excellent comfortable thing, to
finde that the Gospell hath beene
powerfull and effectuell in us unto our sal-
uation, not onely because they, in whom
it is effectuell are ordained to eternall
life, and are Gods sheepe, because they heare
his voice ; but also because they, to whom
it is not effectuell, doe therefore not be-
leeue

Act. 13. 48.

Ioh. 10. 27.

Iob. 3. 47.

2. Cor. 4. 3.

leeue and obey, because they are not of God: but it is a signe they shall perish, because the Gospell is hid unto them: namely, if they live and dye in this estate. So that if to be assured of the power and efficacy of the Gospell in vs unto saluation, be a benefit, then ought Christians to make conscience to try and examine their faith; because hereby, this benefit among other commeth unto them.

Rom. 1. 16.

1. Cor. 1. 21.

Rom. 10. 14. 17.

2. Cor. 13. 5.

And that by examination of our selves whether we be in the faith, wee shall come to finde that the preaching of the Gospell hath beene effectuell unto saluation, is plaine. First, because the preaching of the Gospell is the power of God unto saluation to them that beleeve. Secondly, because it pleased God, by the foolishnesse of preaching, to save them that beleeve. Thirdly, because Faith comes by hearing, and hearing by the preaching of the Word of God, which is the Gospell. Lastly, because the Apostle Paul vpon this ground exhorts the Corinthian Christians, to examine themselves whether they were in the faith; because by examining themselves whether they bee in the Faith, they should find themselves to be in the faith, and by finding themselves to be in the faith, they should find it to haue bin effected by his Ministerie, to the end it might

2. Cor. 13. 3, 4,
5, 6.

might appeare to them that his ministry had bin effectual in the to their salvation, and consequently, that Christ had beene powerfull in his Ministerie among them.

So that examining our selves whether we haue faith, being a meanes to finde wee haue it; finding wee haue it, beeing also a meanes to know that the preaching of the Gospell hath been effectuell in us to salvation, and the knowledge of the efficacie of the preaching of the Gospell unto salvation, beeing profitable to us, because it is a notable meanes to assure us of our salvation; it must needs bee good reason to perswade Christians to examine themselves whether they have a saving faith: namely, because they shall finde through examination, that the preaching of the Gospell hath beene powerfull in them to their salvation.

REASON 2,

It is profitable for Christians to examine themselves whether they have a saving faith, because hereby they shall certainly know that Iesus Christ is in them unto salvation.

The reason is good: because it is a very comfortable thing to the Soule, to know that Christ is in us, by his saving grace, as appears

Ephes. 1. 13, 14.

1. Thes. 4. 16, 17.

Ephes. 3. 17.

2. Cor. 13. 5.

appeares by this; because hereby wee may know that we are Christs, and Gods children, and consequently heires of salvation: for if Christ be in us, then are we united to Christ; and if we be united to him by the bond of the spirit, then shall we never be divided from him, but dye in him, and rise by him, and raigne with him in eternal glory.

And that by examining our selves whether we be in the faith, wee shall come certainly to know that Christ is in us, namely, unto salvation, is plaine. 1. Because the Apostle saith plainly in the Epistle to the *Ephesians*, that Christ dwells in our hearts by faith: And secondly, because upon this ground, the same Apostle exhorts the *Corinthians* to examine themselves whether they be in the faith, because by examining themselves whether they bee in the faith, they shall finde themselves to bee in the faith, and by finding themselves to bee in the faith, they shall finde Christ to bee in them, as is plaine by the Apostle, where having said, *Examine your selves whether you be in the faith, prove your selves*: he addeth, *Know you not how that Iesus Christ is in you*; intimating, that by performing the duty of examination, they should finde Christ to be in themselves, to the end, they may

may discern a cleere prooffe of Christ in him, that is, in his Ministerie, for the credit and iustification of it among them, to the full satisfaction of all that seemed to make doubt of it.

REASON 3.

It is profitable for Christians to examine themselves whether they have a saving faith; because this examination will further them in the way of salvation.

§ 3.

The reason is good; because men are bound to use all good meanes to preserve their bodily health: much more the welfare of their soules. Yea, they are bound to use all good meanes, to further others in the way of salvation: much more themselves, inasmuch as their soules ought to be dearer to them, then their bodies, and their owne soules, then another mans.

Exod. 20:13.

Ephes. 5.29.

Heb. 3.13.

And that this examination will be beneficiall to their salvation, will appeare, by the knowledge they shall reape by their examination, and by the profit they shall reape by their knowledge, in furthering them in the way to Heaven.

First, there is knowledge to be gotten, by examining of our selves, whether we be in the faith or no: because both they that haue faith, shall by this tryall know,

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and

and bee assured they have it, and they also that haue it not indeed, shall as evidently perceiue they want it: and the ground of this I fetch not from the Apostles words onely cited in my former reason, (when after his exhortation to the *Corinthians* to examine themselves whether they bee in the Faith; he addes in the next words, *Know you not your selves*, &c intimating that knowledge comes by examination:) but from the generall use and end of all tryall, which is more certainly to know the nature, and qualitie of the thing we try.

Secondly, there is benefit to bee gotten by knowing our selues whether wee bee in the faith or no: because both they that finde they haue a saving faith, shall thereby bee mooued to comfort themselves in it, in the midst of the afflictions of this life, and to use all good meanes to strengthen and confirme the same: and they that finde they haue it not, shal hereby (considering the danger of wanting it) be perswaded carefully to use the meanes to attaine it.

Now then if the getting and strengthening of our faith bee a great benefit to Christians: as appears by this, because else the Diuell would not so labour to hinder

Act. 28. 3.

der both, lest they should *understand with their hearts; and be converted, & God should heale them*: then the knowledge that wee have faith, or have it not, must needs bee beneficiall to our soules, because by this meanes wee are moued to strengthen it, if we have it; or to get it, if we want it.

2. If the knowledge that we haue faith, or have it not, bee beneficiall to our soules (as hath been said) because hereby we shall be encouraged in the use of the meanes, either to get it, or increase it, as our need is: then must the examination of our selves whether we be in the faith, bee beneficiall to our soules likewise; because hereby we come to know that wee haue it, or haue it not, as hath been shewed.

So that furthering Christians in the way of salvation, being beneficiall to their soules, knowing that they have faith or have it not, being a furthering of Christians in the way of salvation; and examining themselves whether they be in the faith, being a meanes to make them know whether they have a saving faith or no; mee thinkes this reason is good: That Christians must therefore examine themselves whether they be in the faith: because this examination will bee profitable to them, to further them in the way of salvation.

CHAP. IIII.

An answer to some objections, against the former doctrine.

Math. 23. 35.

BEcause alwayes there have beene, and still there will be gaine-sayers of the truth of God, and the evill neighbour will sow Tares, where the good Husbandman hath sowed good Wheate; and because the Divell beeing an enemy to the practice of all good duties in generall, will in all likelihood suggest into the mindes of men, some opposition against the doing of this duty in speciall: therefore doe I thinke it meete to produce and answer all such objections as I can imagine, he, or his instruments will make and vrge, to dissuade Christians from the tryall of their Faith: to the end they may bee wholly carelesse, or very slacke and remisse in the doing of it.

The objections are taken either from a supposed needlesnes of this tryall, as the first, second and third; or from an imagixed inconvenient

convenience of the same, as the fourth and fifth; or lastly, from a persuasion of unlikelihood, or impossibilitie to try their faith, as the sixth and seventh; whereof though none of them bee so difficult, that they deserve or require much labour to answer them; yet because they are perswasive, by their seeming truth, to deceive many that are willing to be deceived; therefore doe I thinke it needfull to answer them; for the stopping of the mouthes of ignorant Cavillers, and for the better settling of the minds of conscionable learners, in the knowledge of the truth of God in this point. And first, of the obiections of the first kinde; namely, that it is needlesse for Christians to try their faith. And of them this the first.

I. OBJECTION answered.

What need wee to examine our selves, whether we be in the Faith, or have a saving faith: seeing we know that our forefathers lived and dyed in the Faith which we now professe in England, wee our selves were borne in it, and doe confesse our selves to be Protestants?

I answer, that all Christians now living in England, cannot certainly

§ 1.
1. Obiect.

Answer.

know, that their forefathers lived in the faith we now professe in *England*: for the ancestors of many that are now Protestants in *England*, were undoubtedly Papists, and Recusants: now to be a Papist, and to be a Protestant, is to be of contrary Religions, and of different faiths.

2. Though they certainly knew, that their forefathers lived in the faith wee now professe in *England*, yet can they not certainly know, that they died in the same faith, (otherwise then by the iudgement of *charity*, which *hopeth all things*, and iudgeth the best, because it knowes not the worst,) forasmuch as common experience teacheth, that many who have lived in profession Protestants, have died Papists; and many also that have lived Papists, have died Protestants.

Thirdly, though they knew certainly, that their Ancestors and Predecessors lived and died in the faith professed in *England*, (which onely is the true faith) and that they came of those believing Parents, yet will this doe them no good unto salvation, except themselves professe the same faith, as well as their forefathers, for what good did it
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1. Cor. 13. 7.

to the Iewes in Christs time, that they came of the Patriarkes in former ages, to whom the promises were made, and who by faith beleevved those promises, and trusted in God for the performance of them, seeing for all that, Christ saith of the Iewes in his time, that they *were of their father the diuelt.* For though a man come of never so religious parents, yet is he not borne a Christian by naturall generation of them, but is made a Christian by supernatural regeneration from the Spirit of God: for that *which is borne of the flesh is flesh, and that which is borne of the Spirit is spirit, and except we be borne againe of water and of the Spirit, we cannot enter into the kingdome of God.*

Ioh. 8. 44.

Ioh. 3. 3. 5.

We are indeed begotten unbeleevvers, or mis-beleevvers, of our naturall parents, by the meanes of the sinne of *Adam and Eve*, the common parents of us all: and therefore if wee bee ever made true beleevvers in Christ, we must *be begotten againe* hereunto by our heavenly Father: if ever *we be begotten againe to a lively hope*, it must be by the *immortal seed of the Word of God*, which is the Gospel.

Iam. 1. 18.

1. Pet. 1. 3.

1. Pet. 1. 23.

Let such men therefore consider, that it will not serue their turne unto salvation,

Rom. 9. 7.

Rom. 9. 8.

Gal. 3. 7.

Rom. 4. 12.

tion, to come of beleevving parents, because *Paul* saith, that all *Israel* are not therefore the children of *Abraham*, because they are of the seed of *Abraham*: but they are the children of *Abraham*, that are the children of promise; and they are the children of promise, that are of the faith of *Abraham*; even that walke in the steppes of the faith of their father *Abraham*.

Eph. 6. 4.

2. Tim. 3. 15.

I grant, it is a priviledge, to come of beleevving parents, if parents make conscience to bring up their children in the feare and nurture of the Lord; and, if children will be taught to know the Scriptures from their childhood, that are able to make them wise unto salvation: otherwise, it is so farre from being a blessing to them, that it shal rise up in iudgement against them, if they profit not by the meanes afforded to them of their new birth unto regeneration and salvation.

Matth. 7. 21.

Rom. 10. 9.

4. Lastly, though those that make this obiection, be professors of the true faith onely, (as all the Protestants in *England* are) yct will not this serve their turne unto salvation, except they proceed further; for not every one that saith, Lord, Lord, shall enter into the kingdome of heaven: for God requireth of them, not onely that they confesse with their mouth the

the Lord Iesus, but that they beleeve on him with their hearts: that they shew forth their faith by their workes: that they make prooffe of their beleeve by a good life: yea, that they continue in the faith; and be faithfull to the death, that they may receive the crowne of life.

Jam. 2. 18.

Tit. 3. 8.

1. Tim. 2. 15.

Revel. 10. 10.

For many there be that professe the true faith, which have it not, as *Iudas*, and *Simon Magus*, even as many that make themselves rich in shew, are poore in substance: many professe it for a while, but forsake it as *Demas*: and many professe the faith, that walke not worthy of it: which professe they know God, but by their workes deny him: having a forme of godlinesse, but denying the power thereof.

Prov. 13. 7.

2. Tim. 4. 10.

Tit. 1. 16.

2. Tim. 3. 5.

Indeed the profession of the onely true faith, makes us the members of the true Church of Christ: which a man may be, and yet be a damned reprobate, as was *Iudas*: but it is needfull for Christians, to the end they may be saved, not onely to be members of the Church; but that they be members of his mysticall body. Now, profession of the true faith will not make a man a member of Christ, but the having & using of faith, by continuall resting on Christ for salvation, the shewing forth of the fruits
of

of it, and labouring for the comfort of the same, with patience under the crosse, be the meanes that will effect it.

So that for all this Obiection, Christians are bound, and haue great reason to try their faith, lest their faith prove but profession; their fruit but leaves, and themselves such, as for a time beleeeve vnto profession, to make them the members of the Church, but not unto righteousness, to make them the members of Christ, that *for awhile beleeeve, and after in temptation fall away*; which who so doth, never shall be saved, notwithstanding hee come of never so religious parents, and were himselfe in profession never so forward and zelous, without cleaving to the Lord in conscionable and constant obedience in his whole man. But let vs see what may be further objected against this truth.

Luke 8. 13.

Matth. 24. 13.

§ 2.

2 Obiection.

Answer.

2. OBJECTION answered.

What need we to examine our selves, whether we have a saving faith, seeing we are sure we have it? For we know wee can say our Creed perfectly.

I answer: 1. Though the Creed containe the Articles of a saving faith; yet
I feare

I feare me, all that make this Obiection, cannot say their Creed perfectly, if they were well examined, & put to it at the baptizing of their children, or in any publike assembly: it is to bee doubted, that many who boast they can say their Creed, will bee found either afraid to say it, or unable to say it, or ashamed to say it: so that if the having of a saving faith consisted (as they seemed to imagine) in being able to rehearse the Articles of their Creed, I feare, many would come short of having a saving faith.

2. Though they could say the Creed without booke, and misse not a word: yet if many that make this Obiection, were well catechized, it is like they would bee found unable to understand it; and the saying of it by heart (as they call it) will doe them no good unto salvation, except they can say it by art, (that is) truly understand the meaning of the severall Articles therein contained. For by the repeating of it, without conceiving the sense thereof, little profit or comfort will arise to their soules; for (for all this) they may prove no better beleivers then little children of three or foure yeeres old, who can say it as readily as they, and yet for all that cannot

cannot bee proved to have a saving faith.

3. Though they could perfectly say and understand their Creed, as they pretend, yet were not this sufficient for their salvation. First, because all this proves no more, but that they have an historicall faith, which onely resides in the mind and understanding, whereas the saving faith, whereof they are to examine themselves, is seated in the heart and affections, as it is plaine by the Apostle, where hee saith, *With the heart man beleeveth unto righteousness: and Christ dwells in our hearts by faith.* Secondly, to say the Creed, though with never so good understanding, is but to professe the faith, and God requires more of them that shall be saved, then that they professe the faith, though it be the true faith, as hath beene shewed in answer to the first Obiection.

4. Though we could say the Creed, and understand it, yet were not that enough to salvation. First, because neither the saying nor the understanding of it, are the act of faith whereby wee are saved; but onely a relying, or resting upon, and trusting unto Christ (that is) to the merits of his death, and obedience,

Rom. 10. 10.
Ephes. 3. 17.

ence for salvation. Secondly, because with the most it is taken for no more then beleeving, that there is forgiveness of sinnes to be had, and life everlasting, which the very devils know and beleeve.

I grant, that to say the Creed is good, and to understand it is better; the one is a helpe to the other, and both are furtherances to a saving faith: but yet with the heart to beleeve in Christ, is to have a saving faith; and not to say with the tongue, I beleeve in Christ. for what though a man did with his lippes say never so confidently, (which out of a mans understanding, iudgement, and memory being well catechized, and taught to say so, he may doe) With all my heart, and soule, I rest upon the Lord Iesus Christ, for grace and glory; to him I trust for the remission of my sinnes, the resurrection of my bodie, and for eternall life in heaven: yet though he say all this with his lippes, and understand what he sayes, yet if he doe not so indeed, with his heart, and in truth before God, (his conscience bearing him witnes in the holy Ghost, that hee doth really, actually, and sincerely from a broken heart, and heavy laden

loaden, fowle, out of feeling of his need
of Christs merits, and out of an hunger
and thirst for salvation by them;) for
all his profession with his tongue, he
hath not as yet a saving Faith: nor is he
yet in Gods sight a true Beleever in
Christ.

Indeed if wee heare a Christian say
so, and professe so, we are bound in Chri-
stian charitie to beleeve him, and to
perswade our selues that hee hath a sa-
ving Faith indeed, and is one of Gods
deare children, and a member of Iesus
Christ; for wee can know nothing to
the contrarie; especially, if his life and
conversacion be answerable to his be-
liefe, and profession: but for all this pro-
fession with the tongue, and saying
the Creed with the lips, it is not im-
possible but that such a man (not mea-
ning it of any one particular person,
but indefinitely of any such man) I say,
it is not impossible; but for all this such
a man may before the Lord, and in his
sight bee no true beleever indeed, nor
have a true saving Faith: except it
were true, that there were no hypo-
crites in the Church, who like the
Scribes and Pharises, *say and doe not*,
which cannot bee as long as wee finde
it

it written in the Word ; that many shall say, *Lord, Lord, who shall never enter into the Kingdome of Heaven, and who professe they know God, but by their workes deny him.* So that this Obiection is to no purpose ; therefore let us heare another.

Math. 7. 21.

Tit. 1. 16.

3. OBJECTION answered.

It is needlesse for Christians to examine themselves concerning their Faith ; seeing their Minister by his place must examine them.

§ 3.

3. Obiection.

Answer.

I answered ; first, it is true, that all Ministers should try and examine their Parishioners concerning their Faith and Religion, and labour to know it, especially before they come to the Communion ; and I would to God all Ministers would make conscience of this dutie : but it is as true, that al Ministers wil not take this paines with their people, and so those people that are destitute of such Ministers, must take the paines to examine themselves, if they will have benefit by it.

1. Thes. 3. 5.

Secondly, many of these obiectors, that with such colours would cover their naked carelesnesse of their owne salvation

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tion, live under Ministers that would faine take the paines to examine them in matters of Religion, and in the points of their Christian Faith: but they will not suffer them, they will count them busie fellowes for it, and will them let them alone. For ordinarily the younger sort will be afraid to be catechized, & the elder sort ashamed: though I have bene an eye-witnesse where both young and old, men and women, meane and Right Worshipfull, Masters and Servants, Parents and Children, have in the open Congregation bene catechized, and questioned of their Christian Faith, where they have answered readily and discreetly, to the great comfort of their Minister, their owne great credit, and the encouragement of the hearers.

Thirdly, though it were true, that all Ministers were willing and able, cheerefull and painefull, in trying their people, and examining them concerning the Grounds of Christian Religion; yet will it not follow thereupon, that therefore Christians need not to examine themselves. First, because it is evident by the exhortation of the Apostle, that every man *must examine himselfe before he*

eate of the Bread, and drinke of the wine of the Lords Table; whether his Minister doe examine him or no. For there is no such caution or limitation intended or expressed. So that because it must absolutely be done, then at least; therefore is it needfull he should try his faith at other times also. Secondly, though it be the duty of every Minister to pray for his people, and to edifie them: yet it is the duty of every Christian *to pray for himselfe, and to edifie himselfe in his most holy Faith.* Thirdly, because we are better able to know & feele the weaknesse or strength of our owne faith, then the Minister can: and therefore beeing more privy to it, wee are more fit to search, and try our owne faith, then he can be. Fourthly, because by our priuate and secret tryall of our owne faith, and communing with our owne hearts about it, we may be made the more ready to answer the Minister when hee shall try our faith, and examine us concerning it. Fifthly and lastly, because in other cases wee will not bee satisfied with other mens tryals, of things concerning the world. For though when one payes us money in gold, and we see him weigh it before our faces: yet will

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Iude 20. ver.

we usually take the Scales in our owne hands, and weigh it our selves; which because we doe, if not out of distrust of another man: yet at least out of more trust in our selves then another, and out of care that we be not beguiled: therefore should wee our selves, use tryall of our selves, and of our own faith, though not out of distrust of the Ministers care, yet at least out of care of our owne salvation. And so much of the obiections raised out of the consideration of the needlesnesse of the tryall of our Faith, to dissuade us from the practice of it, Now to the second sort of obiections, taken from some inconvenience that may bee supposed to follow upon this tryall. Whereof this is the first.

CHAP.

CHAP. V.

*Of imagined inconveni-
ences in trying of our
Faith.*

I. OBJECTION answered,

*It is inconvenient and dangerous for
Christians to try their faith, because
if all Christians, then old folkes must
examin themselves whether they be
in the faith; and if they should at
those yeeres try their faith; they
might peradventure bee driven to
despaire, because by tryall they might
happely finde themselves not to have
a saving Faith.*

§. i.

i. Obiection.

Answere: First, though it be true,
that they which have not a saving
faith, may by examination come to
finde that they have it not: (for the in-
tent and event of tryall is knowledge)
yet it is not true, that their finding of

Answer

themselves not to haue faith, will doe them any hurt in generall, or that supposed hurt in speciall, which is to drive them to despaire. In generall it will doe them no harme, but good; because by considering the danger of wanting faith, and the benefit of having it, they may be perswaded to bee carefull in the use of the meanes to get it. In speciall it will not doe them that harme that is pretended, namely, to drive them to despaire; because despaire properly taken, is of two sorts, neither of which they need to feare.

The first kinde of despaire is of those who having once had a saving faith and felt the comforts thereof, which are peace, and ioy, and thereby hope of salvation, have afterwards despaired (that is) fallen from hope, and for a time lost the feeling of that measure of the hope of their salvation, which once they had, namely, through the sting of conscience, pricking, and piercing them with feare and terrour for the committing of some foule sinne, not soundly repented of, which was the case of David.

Now this kinde of despaire the obedient need not feare, because it is only those

Rom. 5. 2, 3.

*Psal. 51. 8, 9, 10,
11. & 77. 7.*

those that haue a saving faith; where-
 as the obiection, is of those that haue
 it not, and are found not to haue it.
 and besides, neither doth it befall all the
 Elect, but such only, as through securi-
 tie are overtaken with some grievous
 sinne, after their effectuall calling; nor
 (if it did befall them all) doe they liue
 and dye in it; because before they dye,
 they are comforted againe with the
Helmet of the hope of their salvation, as
 in the example of *Iob* and *David*.

1. *Thes.* 5. 13.

The second kinde of despaire pro-
 perly taken, is a perswasion that some
 haue, whereby they are assured that
 they are Reprobates, and cast away
 from Gods favour: that there is no
 way with them but one, which is Hell,
 nor any mercy with God for them: to
 which perswasion they come through
 Satans malice, to whom they are gi-
 uen over by God in this life, to be tor-
 mented in soule for the sinne against the
 Holy Ghost, or some other grievous
 sinnes fearefully committed, and not
 repented of.

This kinde of despaire the obiectors
 need not so much to feare; first, because
 it is peculiar to reprobates onely, such
 as were *Cain*, *Iudas* and *Saul*: but to want
 a saving

a saving faith, or to be found without it, is not peculiar to Reprobates, because there was a time when the elect themselves had not a saving Faith; namely, before they were effectually called. Secondly, they need not so much to feare this kinde of despaire, because of one Reprobate that dyes in this despaire and torment of conscience, there be millions that dye in presumption of mercy, without sense of sinne, or punishment: the reason whereof is, because Satan (who knowes he hath time little enough in this life to draw men to sinne; and long enough after this life to torment them for it) doth therefore ordinarily reserve the tormenting of sinners till the Day of Iudgement, and till they be in Hell; lest if he should deale so roughly with all sinners in this world, they might being so pincht with terrours, seeke after the meanes of salvation, as did the Iaylor, and the Iewes, and the rather, because the presumption of Gods mercy, without the worke of Gods grace in our hearts, is a fitte meanes to feede men fat to the day of slaughter, inasmuch as it is a meanes to make men carelesse of repenting and beleeving in Christ, whereby

whereby they may come to be saved.

Indeed those that make this objection; may by examination finde they want a saving Faith, and the knowledge of this want, may be a meanes to bring them to a two-fold kinde of despaire, improperly so called; for they may bee brought to some anguish of minde, and trouble of conscience, because they haue been so long without so necessarie a grace, and so long carelesse of getting it; yea, they may bee brought to a distrust in themselves that ever they shall bee able, by any goodnesse or righteousness in themselves, to save themselves, to which when men are brought, they may bee said in some sense to despaire, (speaking after the manner of men.) But they neede not feare either of these kindes of despaire; because every sinner must thus despaire in himselfe, before hee can be fit to trust in Christ for salvation, or to hunger and thirst after righteousness by him, as shall be shewed hereafter.

2. To this Obiection, I answer, that though it were true, which they object, namely, that if they should examine themselves, whether they had a

saving faith; by examination find they had it not, and by finding they had it not; bee driven to despaire: yet are they no whit in worse case before God, nor are they neerer to damnation, for finding themselves not to have a saving faith, then for not having faith, though they know not that they want it. For though they come not in this life to despaire, because they are so blinded in their minds, that they know not that they want a saving faith, and so hardened in their hearts, that they feele not the danger of that want, and so feared in their consciences, that are affected with neither: yet in another life shall they certainly come to despaire utterly, and for ever of salvation: yea, they shall come to that which is worse then despaire, namely, Damnation it selfe, for not having faith, and for being carelesse to get it: specially if they have lived in the cleare light of the Gospel, which these cavillers, and most people have done, that now live in these dayes, and in the Church of *England*; so that there is no reason in the world, why Christians should put off the practice of so necessary a duty, as is the tryall of our faith, upon a needlesse feare

feare of I know not what despaire.

For is it not a foolish thing, for a sick man that is ready to die, to be of so pettish, and froward a mind, that by no meanes the Phisicians must looke on his water, nor feele his Pulses? lest hee discerne thereby, that there is no way with him but one, which is death? nor must he tell him how deadly sicke hee is, lest he be troubled, and offended at it; and so he dies suddenly, without setting his heart in order unto God, by faith and repentance; or putting his house in order to the world by making his Will? even it is as foolish, yea a more foolish thing it is for a Christian, to have a perswasion hee hath a saving faith, when indeed he hath it not; but he will not suffer his Minister to examine him, nor will he examine himselfe whether he have it or no, lest happely it might be found hee had it not indeed: nor will he have his Minister or his owne conscience to tell him he hath it not; lest (forsooth) hee bee troubled in conscience about it; and so on a sudden he dies securely in presumption of faith and salvation, and is cast into condemnation. Wherefore such Obiectors should learne to feare Hell, rather then
Def.

Simil.

Despaire, infidelitie, and carelesnesse of salvation, that are sinnes themselves more then Despaire, which is but a punishment of sinne: and then they need feare neither Despaire nor Hell; if by feeling the want of faith, they labour diligently in the use of the meanes to get it, as they would doe for a worldly commodity of pleasure, profit, or honour, that they delighted in, and had not to enioy,

2. OBJECTION answered.

§ 2.

It is inconvenient for Christians to try their faith, because it makes them doubt, whether or no they have a saving faith. And it implies, that they can never tell when they have it: for if they knew that they had it, why should they examine themselves about it?

I answere: 1. Seeing I have already proved, that God commands Christians to try their faith: therefore must they not be affrighted from obedience therunto, by any scarcrows of supposed inconveniencie: so that the reason can be of no force, to dissuade us from the practice of this tryall, though such an inconvenience might bee likely to fall therein.

2. More

2. More directly and plainly I say, that no such inconvenience (as is pretended) can of it selfe fall, upon the triall of our faith, because it could not fall upon the Corinthians tryall of their faith; to which *Paul* exhorted them, whereof we have heard before. If it would have falne thereon, surely Saint *Paul* by the wisdom of the Spirit which he had, could have discerned it; and if he had discerned it, hee would never have exhorted them to the tryall of their faith: for he knew wel enough, that those that have a saving faith indeed, doe know they have it: and hee himselfe (speaking of himselfe as a beleever in Christ) saith of himselfe, *I know whom I have trusted*, and therefore would *Paul* by no meanes teach those that had a saving faith indeed, to doubt whether they had it or no; and to be perswaded that they can never tell when they had it. Indeed every one that is a Christian by name and profession hath not a saving faith; every one that hath a beleeve of the Gospell, hath not faith in Christ; neither doth every one in his heart beleeve in Christ, that thinkes and sayes he doth; *For all are not Israel, that are of Israel*, neither shal every

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2. Cor. 13. 5.

1. Job. 5. 20.

2. Tim. 1. 12.

Rom. 9. 6.

Matth. 7. 22.

one that saith, Lord, Lord, enter into the kingdome of heaven: and therefore though those Christians that are so, but by name and profession, and that have a beleefe of the Gospels verity, and doe but presume they have a saving faith, may by tryall come to doubt, whether ever they had a saving faith or no; yea to know certainly they neuer had it: yet will it not follow, that hee who hath a saving faith indeed, (for of such a one is the obiection to be understood, else it is to no purpose) can come by the tryall of it, to doubt whether ever he had it or no: for he shall thereby rather come to know he certainly had it; witnesse the Apostle, who after he had exhorted the Corinthians to try their faith, saith in the next words, Know yee not your selves? intimating, that by this tryall, they could not choose but finde, and know they were in the faith.

2. Cor. 13. 5.

So that as long as the fault is not in the tryall it selfe, but in the person that tryes his faith, namely, that he hath not that which he thought he had: therefore need not true Christians that have this faith indeed, be disheartened from this tryall, upon a supposition of this inconvenience.

Neither

Neither in truth need those Christians that have not a saving faith, for that reason feare to examine themselves concerning it, because the doubting whether or no, they have faith; and the knowledge that they have not this faith, wherof they try themselves, that may come to them by their tryall, shall be no inconvenience to them, but rather a benefit and conveniencie; because knowing the want of it, and feeling the danger of that want, they may thereby be moved to seeke for it, in the use of the meanes, and to obtaine it.

That which I have said of the unlikelihood that any such inconvenience shall ensue upon the tryal of the faith of true Christians, namely, that they shall not come thereby to doubt they had it not, or not to know they ever had it, shall be amplified by a familiar comparison.

There is a piece of Land, unto which two men lay claime, the one hath a true title by Law, as appears by his ancient Deeds, and Evidences; and the other thinkes he hath a good title, because hee is in possession, or because some bodie hath told him so: if the title of the land bee called in question to be tryed before the Iudge of Assise, and
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Simil.

to bee determined whose it is of right, and by Law : it may come to passe upon tryall and iudgement, that hee who thought hee had a good Title (but had it not in deede) may easily come to doubt of the Title hee thought he had; yea, certainly to know that it was starke naught : and therefore no marvell if hee bee loth to have his Title questioned: but it cannot fall out upon tryall and iudgement, that hee, who had true right thereunto by his Deeds and Evidences, should come to doubt whether his claime were good: for hee shall rather thereby come to know and bee assured that it was good in deed.

In like manner there is a heavenly inheritance, to which all that are in the Church doe lay claime; some thinke they have a good title to it, because by name they are Christians, by profession they are Beleevers, and by Baptism they are members of the Church; because they haue a beliefe of the Gospell, they have been at the Lords Table, and are in possession of a presumption at least of salvation: And there bee other, that by the evidence of the Word & Spirit doe know, that they are sons, & heires with
Christ,

Christ, namely, by the witnesse of the Spirit, in their Adoption; and by the worke of the Spirit in their Regeneration. If each of these try their title to Heaven; it may come to passe upon the tryall, that he who had but a beliefe of the Gospell, and therevpon presumed hee had a saving Faith, and interest to Heaven, may not onely come to doubt whether ever hee had a saving faith or no; but also come certainly to know hee never had it, nor never had any iust cause to perswade himselfe of salvation, and therefore no marvell if such a one bee loth to try his faith. Whereas on the other side, hee that had a saving faith indeed, cannot bee brought by that tryall, to doubt whether his faith were a saving Faith indeed or not; but rather certainly to know he had it; and therefore no marvell if he be willing and ready to try his faith. So that notwithstanding this colourable pretence all Christians have reason to try their faith, those that thinke they have it, but have it not indeed; to the end they may know they have it not, and so labour to get it: and those that have it, to the end they may more certainly know they have it, and so labor more to strengthen it, & to
take

take more comfort in it. And so I passe on to the third and last kinde of objections, taken from an unabilitie, or impossibilitie that Christians can euer be able to try their Faith : and they are two. Whereof the first is this.

CHAP.

CHAP. VI.

Of a conceited impossibility, that ordinary Christians should ever be able to try their Faith.

1. OBJECTION answered.

Ordinary Christians are the Lay people, who are simple and ignorant men; and to try mens faith, is a worke of wisdom, that requires understanding in the word of God: and therefore they must bee spared herein; because it is a greater taske then they are able to performe, it is impossible they should doe it.

TO this I answere: 1. that though it be true that many Lay people, and the most of ordinary Christians are simple and ignorant (the more

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is the pitie) yet are not all so : and therefore this obiection (if there were any sound reason in it) can but excuse such onely, whereas under colour of it, all Lay-people, and ordinary Christians, may seeme to be freed from trying their faith, and examining themselves whether they have a saving Faith.

2. Though all were so ignorant & simple, as it is pretended in the obiection, yet if they would use the meanes with that little wit and understanding they have, and beat their braines to learne to try their Faith, as well as they doe to try the goodnes or badnesse of worldly commodities, and to understand which are wares vendible, or refuse, and out of sale : they might in time, by Gods blessing upon the use of the meanes, come to sight and knowledge in the one, as well as in the other ; and thereby to try the one, as well as the other.

3. But put case they could not by the using their naturall wit, come to know how to try their Faith, yet might they learne by the light of the Word which God hath given them, to *be as a* *Lanthorne to their wayes, and a light unto their pathes,* to know how to try their faith, because God hath sufficiently and
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at large described the Nature, vse, and end, fruits and effects of this saving faith; as shall bee shewed in the second booke: by which they may try their faith, and examine whether their faith be a saving Faith, by studying and meditating on these Rules, and applying themselves to those meanes, for the trying of themselves and their Faith thereby.

4. Suppose they should alledge that the Word of God, and the Gospel were hard and darke, and themselves blinde and ignorant, to understand the Rules which it doth propound to Christians for that end, to try their faith thereby, yet hath God in his wisdom, bounty and goodnes, given us many learned and godly Ministers, to whom they may have recourse to instruct and direct them, in this tryall of their Faith, either by publike preaching, or private conference: and the rather, seeing in case they have not skill enough to know the goodnes of their Gold, they will not sticke to goe to the Goldsmiths to tell them whether it want of the purity or waight thereof.

5. Lastly, suppose they lived under Ministers, that neither were able, nor

willing to direct them in this tryall: yet
 in these latter dayes; God hath caused
 to shine such a cleere light of this and
 other trutthes in bookes written in the
 English tongue, that by them this duty
 might be learned: and lest it should
 bee objected, that they never read any
 booke made to this end, I have penned
 this Treatise for their direction and in-
 struction herein: in the second Booke
 whereof, they shall finde certaine Rules
 to examine themselves by; and interro-
 gatories upon which they may question
 themselves touching a saving faith; by
 which they may easily discern (if they
 will; and if they lay themselves to the
 rule) whether they have any faith at
 all; or if they have some faith, whether
 it bee a false faith, or a true; or if they
 have a true faith, whether an Histori-
 call faith onely, or a saving faith; that
 accordingly they may use the means
 to get or increase the same. Now fol-
 lowesthe last objection, which is this.

2. OBJECTION answered.

Ordinary Christians have trades and occupations to follow, and Shops and Warehouses to looke unto, which require a great deale of time and labour, to get wherewithall they may maintaine their Family: so that they cannot spare so much time from their ordinary businesse of their Callings, as the tryall of their faith will require: therefore it is not possible for them to doe it.

§ 2.

I answered: First, that it may be, some who make this objection, or approve it, have no Callings at all or Trades to follow, as they that live onely vpon V-sury, and therefore they can make no such plea for themselves for hauing no businesse in any occupation to take vp their time; they may have time enough to employ in trying their faith, and examining it whether it be a saving Faith.

Secondly, others there bee that have bad trades and courses of life to be imployed in; as Players and Gamesters, therefore they cannot share in the excuse pretended in this objection, to shifft off the tryall of their faith: for they

are to spend no time at all in evill Callings, and therefore must they give them over, which when they doe, then they shall have time enough, to try their faith.

Thirdly, those that have lawfull Callings and Trades to follow, to maintaine themselves by, are not so straightened in time: but that notwithstanding them, they may spare some, for the trying of their faith. First, because they spare some time, for sleepe, for eating and drinking, and for recreations, notwithstanding all the imployments of their Trades; and why then should they not spare some time from them, as willingly, for so holy a worke as the tryall of ~~the~~ ^{their} faith? 2. Because they do not spend all their time in buying and selling of ware, in receiving and paying of money; but some time they take to cast vp their debt-bookes, & the wares in their shoppes, to the end they may see how they thriue, or goe backward; & why then may they not spend some time to cast vp the booke of their consciences, and their reckonings with God, to see how they grow, or thriue in grace, and in the knowledge of Iesus Christ?

Fourthly,

Fourthly; graunt that Tradesmen were unwilling and loth to spare from their trades any time for holy and spirituall businesles; yet must they spare it by reason of the necessitie of the duty, and benefit that comes by the practice thereof, as well as they can and will spare time from their sleepe and foods, when they be young; to lay vp against a rainy day (as they say) and to keep them when they are old: and if they doe not; they cannot bee excused before God by this plea of their calling: no more then they were excused from comming to the wedding of the Kings Son by pleading that they had Farmes to see, and Oxen to try, nor can they bee iustified herein upon this ground, any more then *Martina* was iustified for not hearing Christs Sermon, by pleading that shee was im-

Matth. 22. 5.

Luke 10. 41, 42.

Fifthly and lastly, though Christians could have no time, all the weeke long in the working dayes of it, to try their faith, yet hath God appointed a Sabbath day every weeke that must be spared from common businesse of our ordinary calling, and must be spent in religious and holy workes (such as is the

tryall of our faith) and therefore let Christians set apart some time of that day, for the examining themselves touching their faith and repentance, and to commune with their own hearts of these things by meditation, and with God by Prayer, for direction from his Spirit in this examination.

By this which hath been briefly said touching the obiections against the practise of this duty, and answers thereunto, two things may be observed, 1. That howsoever many strong arguments are hardly able to perswade Christians to the practice of this dutie of examining themselves whether they be in the Faith or no: yet slender pretences and colours of truth are able to dissuade them from the doing of it, and they will suffer themselves to be seduced by them. 2. We may observe, that notwithstanding all the obiections, which ignorant and carnall men may deuise, to nouzle them in carelesnesse of trying their faith, and to keepe them from diligence in this tryall: yet this remaines a firme truth of God, and a necessarie Christian duty; that all Christians, men and women of yeeres and discretion, must try their faith, and examine

mine themselves, whether they have a saving faith, or no. What remaines but that with so much the more diligence and conscience, they addresse themselves to doe it accordingly; seeing there bee so many sound arguments to perswade them to it : and not one sound reason to disswade them from it?

And so I proceed to the second Booke of this Treatise, and therein to set down directions for this tryall : From the prooffe of this, that Christians are to try their Faith, to shew how they are to try it. From this, that they must : to this how they may : from the matter to the maner ; and from the Reasons to the Rules of Tryall.

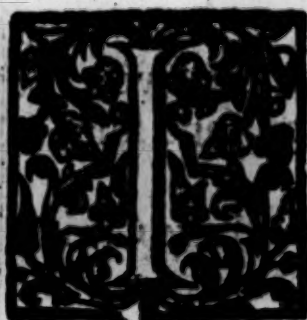
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THE SECOND BOOKE.



IN the first Booke I have given Reasons, why Christians shold try their faith: and if I should not also prescribe them some Rules, to direct them how they might learne to try it: I might peradventure bee blamed with the Scribes and Pharises, for laying *bea-
vie burdens* upon the shoulders of Christian consciences, and for not *putting* *to
my little finger*, to helpe them to beare the same.

Matth. 23.4.

To the end therefore I may avoyd this censure, I wil in this second Booke not only put to my little finger, but my whole hand, heart, and head, to devise and set downe directions in this matter; whereby I may make the *Lords yoke
easie*, and his *burden light*, unto his people.
And

Matth. 11.30.

Exod. 5. 7.

And indeed it is very needfull, I should teach them; how they may try their faith, as well as shew them why they must; because if they understand never so clearely, and beleever never so stedfastly, that it is their duty; yet except they may learne how to doe it, they are never awhit the neerer; for (for all this) they may complaine with the Israelites, that they were commanded to make Bricke, but they were not told, where to have straw, and fluffe to make it.

For this purpose, I will cite Christians into the Court of conscience, and propound vnto them certaine questions, and interrogatories, concerning a saving faith: upon which examining themselves diligently and impartially, they may discover this truth, whether or no they have a saving faith.

The interrogatories I purpose to propound, are certaine Rules and directions, grounded on the Word of God, and appertaining to the nature and use, properties and effects of a saving faith; and they are these eight in number:

1. Examine thy selfe, whether or no thou understand, what faith in Christ

is,

is, and wherein the nature thereof doth
consist, namely, as it doth iustifie.

3. When thou understandest what
manner of grace it is, then enquire
whether or no thou knowest, and be-
leevest the use, and end of it, namely,
that it is ordained by God, to save, and
iustifie sinners.

4. If thou understand the use and
end of faith in Christ, then try whether
or no thou conceive rightly, of the
manner how faith doth save and iu-
stifie.

5. After this, make prooffe whether
thou dost get this faith in Christ by the
ordinary meanes, by which God usually
workes it in his children.

6. This being done, enquire whe-
ther or no thou wert ever rightly sic-
ted, and duly prepared to beleeve in
Christ, namely, by the worke of other
gifts of the Spirit, that goe before it.

7. When thou hast found this, make
trial, whether or no thou find in thy self
thy faith to be lively, and effectual, to
the sanctifying of thy heart, and refor-
ming of thy life more and more; and to
the causing of thee to bring forth
fruites be seeming new obedience.

8. Examine thy selfe whether or no,
thou

thou labour in the use of the meanes, for the comforts of a saving faith, namely, to feele them in thy selfe, and to be affected with them.

8. In the last place make tryal, whether or no, thou use the meanes, to strengthen thy faith, and to grow in a greater measure thereof.

All these Rules shall bee comprehended and handled in this second Booke, according to their number and order.

In handling of the first Part, I will take this course. First, I will propound and confirme, the true Definition of a saving faith, to the end they may know what manner of grace it is: and this shall be done in the first Chapter. Secondly, I will confute two false Definitions thereof; which shall be comprehended in the two next chapters, namely, the second and the third. Thirdly, I will make particular use of that I have delivered, in the confirmation of the true, and confutation of the false definitions of faith; and direct Christians, how to apply themselves to the Rule, for the tryall of their faith, and for the examining of themselves, whether they have a saving faith.



THE FIRST RULE.

Examine thy selfe, whether or no thou understand, what faith in Christ is; and wherein the nature thereof doth consist, namely, as it saves and iustifics sinners.

OF all the Rules and Interrogatories, I make this the first, because it is the foundation of all the rest: for except we understand this, how should we be able to know, whether wee have a saving faith or no?

The means to know what a saving faith is, is to understand the nature thereof; and the way to understand this, is to know the Definition that truly describes the nature thereof: therefore will I deliver such a Definition, as shall describe the nature of faith in Christ, and it is this.

CHAP.

CHAP. I.

Of the Definition of a saving faith, or of faith in Christ.

Faith is a grace of God, whereby a sinner doth trust unto Iesus Christ, for heavenly and eternall blessednesse, according to the Gospell.

IN this definition, or description, two things generally are to be observed:

First, the thing that is defined or described in the nature of it, namely, a saving faith, or faith in Christ, contained in the first word of the Definition, which is *Faith*.

Secondly, that which is said of this faith, or that whereby the nature of this faith is described, in the rest of the words following, namely, *a grace of God whereby a sinner trusts unto Iesus Christ, for heavenly and eternall blessednesse, according to the Gospell.*

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By these words, the nature of faith in Christ, is described two waies: generally, and specially: for as all other things are defined by a description of their nature; and their nature consists in two points: First, in that part of it, which it hath in common with other things, (as to be a living creature is the *genus*, matter, or common nature of a man, which he hath in common with birds, beasts, fishes, which are living creatures as well as hee.) Secondly, in that part of their nature, which they have proper and peculiar to themselves; whereby they are distinguished from all other creatures, (as to have a reasonable soule, is the *Species*, forme, and particular nature by which man is differenced from all other creatures living on earth, none whereof are reasonable creatures but himself.) So is it in my Definition: for in these words, *is a grace of God*, is set downe the generall nature, or matter of a saving faith, which it hath in common with all other graces of God, namely, hope, love, patience, and repentance, which are all graces of God, as well as faith in Christ. And the other words of the Definition, *whereby a sinner trusts unto Christ, for heavenly and*
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eternall blessednesse, according to the Gospell, do declare the form or speciall nature of a saving faith, whereby it is distinguished from all other graces of God whatsoever; by none whereof we trust in Christ for this blessednesse, but by faith onely; wherein wee may further discover, 1. the subiect person that trusts for this blessednesse, namely, a sinner: 2. the action of this habit of faith, namely, *trust unto*: Thirdly, the obiect of that action, or the person in whom faith trusts, namely, *Iesw Christ*: 4. the end of this faith or trusting, namely, *blessednesse*; described by two adiuncts, *heavenly and eternall*: and lastly, the ground or warrant of this trusting in Christ for this blessednesse, namely, the *Gospell*.

This Definition I will propound and confirme, to the end I may both be understood in the meaning, as also beleev-
ved in the truth thereof. And that which I shall deliver touching the exposition, and confirmation thereof, shall be distinguished into severall Sections, according to the severall words therof.

The first word of the Definition is *faith*, which shewes, what it is, that is spoken of in the Definition; and what is

Rule 1.

is described: now concerning the word *faith*, or the faith I doe define therein, I would have the Reader to know and remember two things :

First, I doe not define every faith: for I doe not define that which is a be-
liefe of the Word in generall, or of the
Gospel in speciall, called an historicall
faith; whereby men assent to the truth
of all the written Word; for this will
not save them that have it: but the faith
that I define, is a saving faith, because it
will save them that have it: nor yet do
I define here, that faith that was in *A-*
dam, while for a time he stood in inno-
cencie, and whereby he was to rest up-
on God for continuance in that state:
for that was but a gift belonging to his
nature, to make him meet to abide in
happinesse here on earth: but this is a
supernaturall grace given to men, to
make them fit for eternall happinesse in
heaven. Neither doe I here define the
faith, that is commanded in the Law
of *Moses*, which is a trust in God as So-
veraigne Lord, Creatour and preserver
of mankind, for the obtaining of that
life, that is promised to them that can
perfectly obey it. For that is trust in
God without a Mediator, but this is

Iam. 2. 19.

Mar. 1. 24.

Luke 8. 13.

Eph. 2. 8.

Gal. 3. 11.

Levit.

Rule 1.

with and by one : that is a condition of the covenant of workes, and but a branch of it too; but this is the sole and whole condition of the Covenant of grace.

Secondly, in my Definition I doe not describe the whole nature of a saving faith, in al the particulars thereof, and in every respect, namely, as it sanctifies our hearts, and stirres us up to new obedience ; or as it pacifies our consciences, and works in us spirituall comforts in the greatest calamities: but in this Definition I so farre onely describe the nature of faith in Christ, namely, as it saves and iustifies us, and as it is the condition, required on our part, to make us persons capable of salvation, by Iesus Christ.

§ 2.

is a grace of
God,

Hebr. 12. 2.

Philip. 1. 29.

1. Thes. 1. 3.

Luke 17. 5.

The next words of the Definition to be expounded are these, *is a grace of God*; by which words, I meane not only that it is God that works this faith in those that are saved : for he is the *author of it*, and he is the *giver of it* : *Thanks is to be given to God* for the worke thereof; and *prayers are to bee made to him* for the increase thereof : but also that the Lord in mercy, grace, and favour, doth work it in those in whom it is, because Christi-
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ans are said to beleeve *through grace*: and Paul saith, that *by grace we are saved through faith*; and that not of our selves, it is *the gift of God*: for our Savior Christ doth not onely say, that *none can come to him*, that is, beleeve in him, except *hee be taught of God*, but also that none can beleeve in him, *except the Father draw him*; and *except it be given him of the Father*; and *except he have learned it of the Father*.

In the third Section follow to be expounded these words, *whereby a sinner*: by which I do not mean indefinitely any sinner or every sinner. For Devils are sinners, yet can they not have a saving faith: because they have no saving promise. Secondly, Reprobates are sinners, yet cannot they have a saving faith; because it is peculiar to the Elect. Thirdly, Infants are sinners, yet (for ought that God hath revealed in the Word) they have not a saving faith, because it is wrought by the hearing of the Gospel, which is never preached to infants. By sinners therefore I understand, not onely such as are so in themselves, (that is) both by nature, and by life, in *Adam* and in themselves. But also such as know, beleeve, and feele themselves to

Rule 1.

Act. 18. 27.

Eph. 2. 8.

Ioh. 6. 45.

Ioh. 6. 44.

Ioh. 6. 55.

Ioh. 6. 45.

§ 3.

whereby a sinner

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Rom. 10. 14.

Rom. 3. 23. 26.

& 5. 3. 16. 17.

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Rule 1.

*Math. 11. 28.**Math. 9. 12.**Luk. 18. 13.**Luk. 7. 47.**Act. 2. 37, 38. &
16. 31.**Luke 19. 10.**Math. 9. 13.*Doth trust
unto

be sinners, and to have need of Christ, and Gods mercy to saue them: for such are *weary and laden*, and they are called and invited to come to Christ; such are *sicke* in soule, and feelee their neede of Christ to bee their spirituall Phyficion, and such will goe to him: such will *love* God for his mercy, when he hath forgiven them: such will enquire after the way and meanes of saluation; and such Christ *came to save*.

Now followes the act of Faith, wherby we are iustified in these words, *doth trust unto*: for the opening & proving whereof, it will bee needfull to shew foure things. First, what is meant by this word, *trusting*. Secondly, that the act of faith whereby wee are iustified, is described by this word *trusting*; or by other words that signifie *trusting*. Thirdly, that God requires *trust in Christ* of all those that shall bee saved. And fourthly, that hee will accept of *trust or faith in Christ* vnto Iustification of them that have it, and doe performe it.

1. For the first. To trust one, or to trust unto one, or to put trust in one, are well understood of English people: they are described by other words and phrases,

phrases, well knowne among vs, as by putting one in trust with a thing, or putting confidence in a man, for doing some thing; our English language likewise affords vs other words of the same sense, *viz.* to rest, or rely vpon a man, to build vpon him, to depend or cast a mans selfe vpon one for something.

To trust one ordinarily, implies three things, that will agree with our present purpose. 1. A knowledge of the party whom we trust, and of his promise to doe us some good turne, else we had no reason to trust him. 2. A beliefe, that he did meane as he said, when hee made the promise, & that he was both able and willing to performe it: else we would never trust him. 3. A not using of meanes, or a forbearing to take some course, by our selves, or others, to effect that for which wee trust to another to doe it. (For example) I may trust a man, that hath promised to pay mee so much money by such a day, if I know him: and if he have promised mee to pay it then, and if I belecue him to bee sufficient and honest, and if I trust him, I shall be carelesse to goe abroad elsewhere, to get in money to serue my turne; because I builded on his word, who I

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Rule 1.

perswaded my selfe would not faile me. In like manner, all these three are necessarily implied in a saving Faith, and are supposed to concur thereunto, before a man can be said to trust in Christ for salvation. First, hee must know and beleeve, that God hath promised salvation to them that trust in Christ: and that whosoever trusts in him, shall bee saved. 2. he must stedfastly beleeve, that God is both willing, and able to perform it. 3. he must deny to trust to himselfe, or to any goodnes in himselfe, or any other save only Christ for salvation, before he can rely, rest vpon, or put trust and confidence in Christ for it.

I know many Divines use other words to expresse the nature of the Act of Faith in Christ, whereby we are iustified; as namely, to *apply Christ*, to *apprehend Christ*, or to *lay hold upon Christ*, and his benefits, and they are not vnfit, because (as I suppose) by them they understand an action of the soule, whereby sinners intend to honour Christ by seeking for salvation to him alone. But (reserving reverence to their Iudgements) I thinke the word *trusting*, is both more easie to bee understood of Englishmen; and also it doth better expresse,

Rule i.

presse the nature of that act of Faith, whereby wee are iustified; namely, a resting or relying vpon, a depending or building vpon, a putting trust or confidence in Christ for salvation, vpon a knowledge and beliefe that there is no meanes in our selves, or any other, to trust unto for it, but in him onely.

2. The second point propounded in the opening of this word, *trust*, was to shew that the act of Faith, whereby we are iustified, is in Scripture often described by the word, *trusting*, or by other words that signifie as much.

First, by *trusting*, as where *Paul* saith of *Abraham*, that he *trusted* God, and it was counted to him for Righteousnesse, which was more then bare beleeving, God said true, when hee promised to blesse him in his seede, as shall bee prooved hereafter; and where hee saith of himselfe, that *hee knew whom hee had trusted*, namely, to bring him to Heauen: and likewise where he saith of all the faithfull, that if they bee dead with Christ, they trust that they shall live with him.

Secondly, the act of faith whereby wee are iustified, is described by other words & phrases, that signifie trusting as namely, *by beleeving vpon Christ*: by
belee-

Rom. 4.3.

2.Tim. 1.12.

Rom. 6.8.

πιστευειν Χρ.
 Rom. 4.3.5.
 Act 16.31.

Rule 1.

πιστευειν εις.

Ioh. 1. 12.

Rom. 10. 14.

πιστευειν εις.

Ephes. 1. 12. 13.

1. Cor. 15. 19.

Ioh. 1. 12.

Ioh. 6. 40.

Math. 11. 28.

beleeving into Christ : and by beleeving in Christ ; which must needs signifie more then bare beleeving, that there was a Christ, or that the Sonne of the Virgin Mary was the Christ, or that the doctrine concerning the way of salvation which he preached, was true: and therefore must needs signifie trusting in him; as may further be made plaine by the knowne distinction of Credere Christo, credere Christum, and credere in Christum. I know, the Holy Ghost useth other words besides trusting in Christ, to expresse the act of our faith, whereby wee are iustified; as namely, receiving Christ: namely, with the hands or armes of faith; and seeing or looking upon Christ, namely, as with the eyes of faith, and going or comming to Christ, namely, as with the feet of Faith: but all these are expounded by beleeving in Christ. The two former in the very Verses & Chapter quoted: and the latter, which is comming or going to Christ, in Ioh. 6. 35. compared with Math. 11. 28. so that, by that which I have said, it may evidently appeare, that in the New Testament especially, the act of Faith, whereby wee are iustified, is signified & expressed by trusting in Christ,
or

or by such words as doe plainly expresse as much.

Rule I.

But though we understand never so well what were meant by trusting to Christ; yet if it were not commanded of God, and accepted of him to salvation, all this were in vaine: therefore for the further opening and proving of this part of my definition, I must make good these two points, which are the two last branches propounded to be opened.

3. The third point is, that trusting in Christ is commanded of God, to be performed of all those that shall bee saved; and this shall evidently appeare, because Christ saith, *This is the worke of God, that wee beleeve in him whom hee hath sent:* And the Apostle Iohn saith, *that this is the commandement of God, that wee beleeve in the name of his Sonne Iesus Christ.* And answerable to both; Paul affirmeth that the Apostles received Commission to preach the Gospell to all Nations, *for the obedience of Faith*; that is, that they might obey God, by beleeving in Christ for salvation, according to the Gospell.

Ioh. 6. 29.

I. Ioh. 3. 23.

Rom. 6. 26. &

I. 5.

4. Now followes the fourth and last point propounded to be opened in the word

Rule 1.

a Ioh. 3. 16.

b Rom. 9. 33.

c Ioh. 5. 24.

d Mark. 16. 16.

Act. 16. 31.

e Act. 10. 43.

f Act. 13. 39.

g Ioh. 1. 12.

Gal. 3. 26.

h Rom. 8. 16, 17

Gal. 3. 26. 29.

word *Trust*; which is, that trusting in Christ, is accepted of God unto iustification of all that performe it truly; which may evidently appeare, by the many promises of God made thereunto in the Gospell; as namely, where it is promised, that they who beleeve in Christ, shall not ^a perish, shall not be ^b confounded, shall ^c not come into condemnation; yea, ^d they shall be saved, they shall receive ^e forgiveness of sinnes, and they shall be ^f iustified from all things, from which they could not be iustified by the Law of Moses; and no marvel, seeing by faith in Christ they are made the ^g sons of God by grace, and by being sonnes, made ^h heires by Iesus Christ of eternall glory. So that trusting to Christ, beeing words well understood of Englishmen, and in Scripture used to describe the nature of a saving faith, trusting in Christ, beeing commanded of God, and by him promised to bee accepted to our iustification; I hope it will hence evidently appeare, that I had good reason to use them in my definition, rather then other, to describe the act of faith, whereby wee are iustified. And so I passe on from the act of faith, which is trusting, to the object thereof, which is Iesus Christ.

In

In these words *Iesus Christ*, is set downe the worthy Person in whom we trust for salvation: For the object of our faith is not God onely, or simply; but *God in Christ*, in whom he reconciled the world; who is the *Mediator* betwixt God and Man; who is our *Advocate* with the Father, and who is the propitiation for our sinnes: for in him all the promises of God are yea, and Amen: and in him are hid all the treasures of Gods wisdom and mercy; for hee is both willing to save us, being Man, and able, being God, if wee rest vpon him.

I know, wee must trust in God the Father, and God the Holy Ghost, as well as in Iesus Christ, but in neither of them as Mediator, for that onely is the Man Christ Iesus: but we trust in God the Father for Reconciliation and Adoption, and in God the Holy Ghost for sanctification and consolation, by the meanes and merit of Iesus Christ, in whom onely wee are predestinate to the Adoption of his children, and blessed with spirituall blessings in heauenty things; (because he onely paid a price to God his Father for them, and purchased them for us by his precious blood) all which are understood in one word, *blessednesse*, which

Rule 1.

§. 5.
Iesus Christ

2. Cor. 5. 19.

1. Tim. 2. 5.

1. Ioh. 1. 1, 2.

2. Cor. 1. 20.

Col. 2. 3.

1. Tim. 2. 5.

Ephes. 3. 5.

1. Pet. 1. 18, 19.

Rule 1.

§ 6.

for heavenly
and eternall
blessednesse,

1. Pet. 1. 9.

1. Pet. 1. 5.

Psal. 1. 1.

a Gen. 12. 3.

Gal. 3. 14.

Rom. 4. 6, 7, 8, 9.

1. Tim. 4. 8.

Rom. 8. 32.

which is the next word to be opened.

In the sixth place is set downe the end of our trusting in Christ; and that is for heavenly and eternall blessednesse: which consists in our full deliverance from all hellish and eternall punishments, and in the enioying of all heavenly and everlasting happinesse, both of grace and glory, in soule and body; for all these are in few words called the salvation of our soules; and the salvation of our soules is called the end of our faith: for *we are kept by the power of God through faith unto salvation.* I call it *blessednesse*, because this word comprehends all that can make a man perfectly happy; as also because it is used by the holy Ghost to expresse that, for which wee trust in Christ, and which we hope to receive by trusting, as appears by comparing ^a. I call it *heavenly blessednesse*, because it is chiefly to be had in heaven; and I call it *eternall*, because it shall never have an end, as all worldly blessings have. I grant, that temporall blessings are promised to the faithfull; for godlinesse hath the promises of this life, and the life to come: and hee *that hath given us Iesus Christ, will with him give us all things also.* But onely spirituall blessings

in

Chap. i. *A Tryall of Faith.*

III

Rule 1.

Matth. 6. 33.

in heavenly things, are the treasures of the Covenant of grace; & as for temporall things, they are but as an advantage to the bargain, and conſectaries thereupon; as appeares by this, in that they are not absolutely promised in the Covenant; and ſecondly, becauſe they are not to be enioyed perfectly here on earth, where onely we ſtand in need of temporall things.

§. 7.

according to
the Goſpell.

Now in the laſt branch, I come to the end of my Definition, wherein is laid downe the foundation of our faith in Chriſt, or the warrant that we have to beleeve in Chriſt, for this bleſſedneſſe, namely, *the Goſpel*: for the Goſpel onely doth promiſe this bleſſednes to all that beleeve in Chriſt. Now by Goſpell, I doe not meane the writing of any one, or all the Evangeliſts, but the promiſe of perfect happineſſe in ſoule and body, made to beleevors in Chriſt, whereſoever we find it in the Old or New Teſtament, in the Goſpels, or Epiſtles expreſſely ſet downe, or by neceſſary conſequence implied.

And I adde theſe words, *according to the Goſpel*, unto my Definition of a ſaving faith: Firſt, becauſe the Goſpel onely is the proppe and ground of our faith,

Rule 1.

faith, by which wee are called to beleeve in Christ; without which it were great presumption to seeke for pardon, and trust in Christ for salvation, had not God in the Gospell commanded us so to doe; and promised us salvation, if we do so; and with which it is Christian boldnesse, and holy confidence, to draw neere to the throne of Grace, having Gods Word for our warrant, and encouragement to seeke for salvation by beleeving in Christ, seeing the dutie is so easie that is required of us, the thing so excellent that is to be attained unto by beleeving, and the person so worthy and able to procure it, in whom we trust for it.

I grant, the Law of God, and the whole Bible, are to be beleeved as well as the Gospell; and the Law commands faith in God, as well as the Gospell; (though not the same faith which the Gospell doth, as hath beene shewed before) but no Word is the Gospell, but the Word of faith; and no Word is the Word of faith, but the promise, because it onely teacheth doctrine, concerning the way and meanes of salvation; as namely, who shall save, *viz.* Iesus Christ; and how, *viz.* by his death; and whom,

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whom, viz. believers in him. *John 10*

For the Gospel only ~~commands men to~~
believe in Christ; the Gospel only pro-
miseth salvation to them ~~that believe in~~
~~him~~; and the Gospel only workes this
faith in men, to make them capable of
salvation. And thus much for the open-
ing and confirming of the true Defini-
tion of a saving faith, which (I hope) is
sufficient for that end. For the further
proofs whereof, I will add but one
word more, namely this; that therefore
my Definition of a saving faith is good,
not onely because it observes the rules
of a good Definition, as hath beene
shewed before; but also, because it con-
taines in it all the causes ~~thereof~~. *namely*
ly, the efficient, God; the materiall, a
sinner; the formall, trusting in Christ,
and the finall, heavenly, and eternall
blessedness, together with the founda-
tion and ground thereof, which is the
Gospel.

My Definition then containing the
true nature of a saving faith; and there-
fore being true, it must follow, that all
definitions, that describe the nature of
it otherwise, (that is, not in other
words, but in another sense, and to an-
other end) must needs be false and er-
ronious.

K

Of

Rule 1.

1. *Job. 3. 23.*

Job. 3. 16.

Rev. 10. 14 & 17.

faith

Rule 1.

Of this kind there be two definitions that are unsound: the one, of the Papists in Rome, who require lesse faith to the justifying of a sinner; then I have said: and the other is, of some Lutherans in Germany, who require more, as shall be shewed in order: and both these I will addresse my selfe to confute by the Word of God, to the end the Christian Reader may be the better established, in the true definition of a saving faith.

My Definition of a saving faith is good, not only because it observe the rules of a good Definition, as hath been shewed before; but also, because it contains in it all the causes and mannerly, the efficient, God; the matter, the inner; the formal, dwelling in Christ; and the final, heavenly, and eternal. I shall therefore together with the grounds.

CHAPTER

My Definition then containing the true nature of a saving faith; and therefore being true, it must follow, that all definitions, that describe the nature of it otherwise, (that is, not in other words, but in another sense, and to another end) must needs be false and erroneous.

CHAP. II.

Of the Definition of faith
required to salvation,
among the Papists.

BY the Doctrine of the Papists, it shall evidently appeare, that all the faith, which they require, to the iustifying of a sinner, is, that hee firmly assent to the truth of the Word of God; provided, hee beleve it to bee true, not because by evidence of reason he discernes it is true, and understands well enough how it may bee true; but upon the bare authority of God onely, who hath revealed and written it.

Now because I will doe them no wrong, therefore will I cite their owne words; and because it will bee tedious to alledge many testimonies, therefore will I content my selfe with one, which is the Definition of *Ballarmine*, a learned Clarke, a valiant Champion, and a Cardinall Pillar of the Church of *Rome*: his words are these:

Rule 1.

§ 1.

Bellar. tom.
4. lib. 1. cap. 5.
de Iustificac-
tione.

Concil. Trid.
Sess. 6. cap. 6.

Toller. Instru-
ctor. Sacerdot.
Lib. 4. cap. 1.
§ 7.

Faith is onely a firme and certaine as-
sent to all those things, which God
hath propounded to be beleaved.

And lest this might be thought to be
but one Doctors opinion; therefore let
us heare what a Popish Councell of
Doctors say of the point. The Councell
of *Trent* requires no more, but To be-
leeve to be true, all things which are
from God revealed and promised: by
which words, *All things that God hath
propounded to be beleaved, and that are re-
vealed and promised, are meant, not onely
all things which are contained in the
written Word, called the holy Scrip-
tures, as Bellarmine expounds himsele
in the booke before named, pag. 742.
& 731. but more, even all things which
are preserved in the Church, by universall,
apostolicall Traditions, and which are deter-
mined in generall and particular Councils,
being confirmed by the Sea-apostolske; and
which are defined or concluded by the Bishop
of Rome, as he is Bishop, as it is expoun-
ded by another Iesuite.*

For the confutation of this Popish
opinion, of the nature of their Iustify-
ing faith, I will bring but two Argu-
ments, whereof the first is this:

I. Ar.

I. ARGUMENT.

All the faith required of Christians to iustification, is not onely an assent to the truth of all his Word, because God requires more of them then this; namely, to beleefe in Christ, or to trust to the merits of his death and obedience.

The Reason is good, if I can make good these three Propositions whereon it is grounded, namely, First, that beleefe or trust in Christ is faith. Secondly, that God requires this trust in Christ, of those that are to be iustified. And thirdly, that trust in Christ for salvation, is more, then onely an assent to the truth of the Word of God, yea though it be the Gospell.

1. That beleefe in Christ is faith, is plaine, not onely by the notation of the word, in that to *beleefe*, *πιστεύω*, comes of *πίστις*, which is Faith; but also, because to beleefe, or trust in, or upon Christ, is called Faith, *Rom. 4. 5. Gal. 2. 16. & 3. 6, 7. 22. Act. 15. 9, 11.*

2. That God requires trust in Christ, which is, resting and relying on his merits for salvation of them that shall be saved, needes no prooffe here; because

Rule 1.

it hath beene largely declared, in the exposition of my Definition of a saving faith, to which I referre you.

3. And that trusting in Christ, or trusting to him, or putting trust and confidence in him, is more then assenting to the truth of the Gospel, I prove thus : Trusting to a man, is more, then beleeving that he saith true ; therefore trusting to Christ, is more then beleeving the truth of Gods Word delivered by Christ. The reason is good, because trusting, is one and the same action in nature, whatsoever the object of our trust be; and beleeving the truth of any saying, is one and the same in kind, whatsoever the saying be, that is beleeved.

And that trusting a man, is more then beleeving he saith true, shall be evident by this reason; namely, because to assent to the truth of a mans word, or to beleeve hee saith true, is a faith that is common to any speech he utters, be it a truth, or a lye; a promise or a threatening : but to trust a man, is a faith that is proper to that speech which is a promise onely. For example : if I tell my neighbour, that I went from *London* to *Dover* in one day ; and returned home
to

to *London* againe the next ; he may beleeve I said true, and assent to the truth of my speech with one kind of faith, and hee may perswade himselfe I said truly, and that I did as I said : But if I say to him, that to morrow (God willing) I will give you a piece of gold of twenty shillings, to buy you a Bible : in this case he may doe more, then onely beleeve I said true, or barely assent to the truth of my promise ; for hee may trust unto me, and expect to receive it from me, and come to mee the day appointed, to demand it, according to my promise. So that trusting in Christ being required to iustification, as well as beleeving the truth of the Word ; and trusting in Christ being more then assenting to the truth of Gods Word ; it must follow then, that the Popish Definition of faith is unsound ; which requires no trust in Christ at all, but only an assent of the truth of all things contained in the Word of God. For the further confutation whereof, this shall be my second Argument.

II. ARGUMENT.

All the faith that God requires of Christians, unto iustification, is not onely an assent

Rule. I.

to the truth of Gods Word, because all the faith that he required of his people Israel for the obtaining of lesser benefits, even temporall deliverances, and blessings, was not onely an assent to the truth of Gods promise, but a trusting in Gods power, goodnesse, truth, and mercy, for the obtaining of good things promised.

The Reason is good, because greater benefits, viz. heavenly and spirituall, are more excellent then lesser, viz. earthly and temporall: therefore are they not so easily obtained as they; and therefore for the obtaining of them, the Lord requires at least as much (if not more) faith, as for the obtaining of the other.

And that all the faith which God required of the Israelites, for the obtaining of temporall blessings and deliverances, was not onely an assent to the truth of his Word, is plaine, because he required of them a trust in his power, truth, goodnesse, and mercy, as may easily appeare by the 1. Chro 20. 20. where *Iehosaphat* exhorts the people, not onely to beleue the Prophets of the Lord; that is, not onely to assent to the truth of the doctrine of their Prophecies, but also, to

trust

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Rule 1.

trust in the Lord their God, that so they may be established and prosper: as also by 1. *Chron.* 5. 20 where the Lord renders the reason, why his people Israel were not overcome in battel of the Hagarites and others, but that they rather were delivered into the Israelites hands; and the reason is, because *they prayed to God, & put trust in him*: which yet may be further cleared, in that where the Lord renders a reason, why his wrath fell upon his people Israel; the reason was, because *they beleaved not in God, and trusted not in his salvation*. So that trusting in God, and beleaving in him, being required of his people, for the obtaining of temporall blessings, as well as beleaving the truth of his Word; spirituall and heavenly blefsings, requiring as much faith for the obtaining of them, as temporall; and trusting in God or Christ being more faith, then beleaving the truth of the Word: It must needs follow, that the Popish definition of faith must needs be unsound, which requires not to the obtaining of iustification, that faith which is trust in Christ, but onely an assent to the truth of the Word of God, which is an historicall faith.

Psal. 78. 21, 22.

This

Rule 1.*Luke 8. 13.**Iam. 2. 19.**Marke 1. 24.*

This I thinke is enough to have alled-
 ged in confutation of the Definition of
 a saving faith, as it is taught in the
 Church of Rome. Other reasons I could
 bring against others; (if any other but
 Papists were in this point of this opini-
 on with them) to prove, that a saving
 faith is not onely an assent to the truth
 of the Word of God; as namely, because
 if it were, then 1. reprobates and de-
 uils, that never shall be saved, may have
 a saving faith; for they may assent to
 the truth of the Word, and beleieve the
 Gospel. 2. Then an historicall faith,
 and a saving faith, should bee all one,
 which hath beene contradicted by ma-
 ny Divines, ancient, and moderne, that
 have distinguished faith into 3. kindes;
 an historicall, a miraculous, and a sa-
 ving Faith: but because I intend here a
 confutation of the Papists onely; and I
 know these reasons would not be suffi-
 cient to confute them, who thinke, that
 reprobates may have any faith, and yet
 be damned; and who will yeeld no such
 distinctions: therefore will I omit the
 further prooffe and prosecution of those
 Arguments, and onely content my selfe
 with the two, that I have formerly
 produced, as beeing sufficient (in my
 iudge-

iudgement) to confute the Popish opinion, concerning the nature of their faith, which they require of all Catholikes to salvation.

But because they endeavour to maintaine their opinion by colour of Scripture, which seemes to countenance it, therefore will it not bee needlesse altogether, to say a little in answer of their Arguments, specially the chiefeft of them, and the rather, because hereby the truth of that I have said, will be further cleered, the Reader more fully fatisfied, and the Adversarie (if hee will reade and beleue) more soundly convinced.

The Arguments alledged by the Papists in defence of their Definition of their saving faith, are many: but the chiefeft of them are these foure: which being fully answered, the rest will not deserve any labour about the confuting of them.

A saving faith, or all the faith that God requires to iustification, is onely an assent to the truth of the Word. 1. because it is only in the understanding, *Heb. 11. 1.* 2. Because *Abrahams* faith was this assent, *Rom. 4. 1.* 3. Because everlasting life is promised to this faith, *Iob. 21. 31.* 4. and lastly, because the mira-

Rule 1.

Arguments of
the Papists.

Rule 1.

The generall
answere to the
objections.

miracles which Christ and the Apostles did, were all wrought for the confirmation of this faith, *Mar. 16. 16.* to the 20.

To these Arguments I meane to answer generally and particularly : but briefly in both kindes.

The generall answer is this : that neither of the foure Arguments doe proue that for which they are alledged. For the point to bee proved is, that all the faith that God requires of men to iustification, is onely an assent to the truth of the Word : but the prooffe only is, that God requires of them that are to bee iustified, that they beleve his Word, or assent to the truth thereof, which I never denyed. Now who knowes not that there is a maine difference, betwixt these two sayings? God requires assent, and al that God requires is assent? If any man can or will directly conclude out of any of the places alledged, or any other the point in question, I will yeeld the cause; in the meane time they are insufficient. For though it be true that the faith spoken of in the foure Texts alledged, be a saving faith, and that the beleiving there spoken of, were onely an assent to the truth of the Word:

Word: Yet all is to little purpose for them, as long as God requires more faith then this, in other places of Scripture; namely, beleevng in Christ; which I have proved to be faith, as well as assent to the truth of the Word of God, and to be more faith then it, except we shall say, that that which God requires in one place of Scripture, is not as necessary to iustification, as that which he requires in another, or that God is bound to set downe in every place of Scripture, where he speaks of the duties requisite to iustification, all the duties, and all the faith therevnto requisite; which no reasonable man can imagine to be true.

1. OBJECTION answered, particularly taken from Heb. 11. 1, 3.

Touching the particular answer, to each Argument of the Papists, I say, that the 1. is insufficient; because in the Text alledged, he doth neither speak of the whole nature of faith, fully in every kind; and of every act thereof, requisite to iustification: neither doth he say that every kinde of faith, or every act, of every kinde of faith, is in the understanding only. That the Text alledged,

§. 5.

Particular answers to the objection.

Rule 1.

ged, speakes not fully of the whole nature of faith in every kinde, and of every act of faith requisite to iustification, is plaine by this: because it mentions not, *trust or beleefe in Christ*, which I have formerly proved to be faith, and to bee required of all those that shall bee iustified.

Indeed in other places of the Chapter, hee speakes of it by implication, as *verse 5, 6, 8, 9, 10.* but not in the Text alledged; because the Text speakes only of that faith which is in the understanding, namely, an historicall faith, whereby wee beleefe the truth of the Word, concerning the Creation of the world of nothing, *ver. 3.* and of that faith which convinceth our understanding of the truth of those things, of w^{ch} we can see no reason how they should be so, *ver. 1.* But the act of faith, which is *trust in Christ*, is in the heart, will, and affections, Which I prove by these texts of Scripture, and Reasons.

1. Because that faith must needs bee in our hearts, whereby Christ dwels in our hearts: but *Christ dwels in our hearts by faith in him.*

2. That faith must needs bee in our hearts, by which with our hearts wee beleefe

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beleeve unto righteousnesse; but with our hearts wee beleeve in him unto righteousnesse.

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Rom. 10. 9. 10.

3. That faith must needs bee in our hearts, by which we draw neere with a true heart, to the throne of grace: but by full assurance of Faith, wee draw neere with a true heart to the Throne of grace.

Heb. 10. 22.

4 To beleeve in Christ, is to goe to Christ, or to seeke to him for salvation; but to goe to Christ, or to seeke to him to bee saved, belongs to the heart, will and affections, by reason of the goodnesse of the thing, which is salvation, which drawes our hearts and affections to desire and seeke for it.

Math. 11. 28.

Ioh. 6. 35.

Act. 15. 17.

5. Because to beleeve in Christ for salvation, is *fiducia in Christo*, or *Christum*, that is, a trusting in Christ, or putting confidence in him, a resting or relying upon him with all our hearts for salvation, as hath beene shewed in the opening of my Definition of a saving faith: but *fiducia in Christo*, or *Christum*: that is, trust in Christ, is in the heart, will, and affections, by the confession of Bellarmine himselfe.

Bell. de iustific.

l. 1. c. 5. p. 733.

c. d.

And that the Apostle in the Text alledged, doth not affirme that euery kind of faith, and euery act of euery kinde of faith

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faith, is in the understanding onely, as is plaine; because the word, *only*, is neither in the Letter, nor sense of the Text. Indeed one kinde of faith, and one act of faith whereof he speakes, *verse 3. 1.* is in the understanding onely; but neither is that all the faith which God requires to iustification, as hath beene shewed by two Arguments before (for that is but an Historicall faith, and God requires more then an Historicall faith to iustification) nor will it follow, that therefore all and every kinde of faith, and every act of faith, must bee in the understanding onely, because that is. For though that faith which onely hath truth for the object of it, and which onely lookes to the truth of the Word, (which assent to the truth of the Word as an Historicall faith doth) be onely in the understanding; because the faculty of iudging, and after iudgement, of assenting to the truth of any word or speech of God or man, belongs to the understanding onely: yet that faith which hath for the object of it, not onely the truth of the promise of the Gospell, but the person of the Sonne of God to rest vpon, for so good and excellent a thing as is grace and glory: (Which faith

faith in Christ, or a saving faith hath) may for all that be, & doubtlesse is, in the heart, will and affections: so that, either the Papists must deny *fiduciam in Christo*, that is, trust in Christ, to bee a kinde of faith, (w^{ch} I have formerly disproved:) & to be in the will (which is confest by *Bellarmin* himself) or they must acknowledge that *S. Paul* speakes not of all, & every kinde of faith, and of every act of faith, requisite to iustificacion; w^{ch} to doe, is in effect to professe plainly, that they cannot soundly conclude from the Text, in the *Hebrewes*, that all the faith w^{ch} God requires unto iustification, is only an assent to the truth of the Word, because all & every kinde of faith is not in the understanding onely. For though that faith, which is an assent to the truth, be in the understanding only; because every assent to the truth is the understanding only; Yet that faith which is more, then an assent to the truth, namely, a trusting, resting, and relying upon Christ; with all the heart for salvation; may be, & certainly is in the will, heart and affections, because trusting, resting, relying and depending on God, is in the heart, will and affections. And so much for a more particular answer to

Heb. 11. 1, 3.

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the first Argument of the Papists, whereby they would proue, that all the faith required of Christians to iustification, is onely an assent to the truth of the Word. The second followes.

§ 6.

2. OBJECTION answered. From Rom. 4. 3.

The second Argument likewise doth not proue the point in question; because though *Abraham* were the father of the faithfull; and *Paul* say, *Abraham credidit Deo*, which they translate, *Abraham beleevved God*, as if his faith were nothing else, but an assenting to the truth of his promise: Yet will not their translation proue the point, namely, that all the faith which God requires of those that shall be saved, is onely an assent to the truth of the Word; because those words, *Abraham credidit Deo*, are to be understood not onely of his beleevving the truth of Gods promise: but of his trusting to God for the performance of his promise, though hee saw no likelihood thereof.

This I proue: first, because those words, *Abraham credidit Deo*, are expounded in the fifth verse, by *beleevving or trusting upon him that iustifieth the ungodly*, and

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and trusting vpon God, is more then bare beleeving the truth of his Word, as hath beene proved before. Secondly, because the same Apostle speaking of *Abrahams* faith in the same Chapter, saith, that *he was strong in the faith, and gaue glory to God, beeing fully assured that what he had promised, hee was able to performe,* 20. 21. yea, that *hee beleeved in hope against hope,* verse 18. Thirdly, because in the Epistle to the *Hebrewes*, the Apostle speaking of *Abrahams* faith, saith, *when he had patiently endured, he obtained the promise. & by faith and patience inherited them.* All which shew plainly, that *Abrahams* faith was more then a bare beleeving that God said true, or an assenting to the truth of Gods promise.

Heb. 6. 15. 12.

And that the exposition of the words, *credidit Deo*, that is, trusted God, or rested vpon him, with waiting patiently for the obtaining of the blessing promised, may not seem strange, I proue it, not onely by the same sense of the same word in Heathen Authors, as where the Poet saith: *Trust not the common people, the multitude is variable or uncertaine.* that is, not to be trusted, but also by the use thereof in the same sense, of trusting, or putting

Phocylides

verse 90.

*λαῶν μὴ πείσῃς
πληθύνοντες
δὲν δαίμων.*

*Populo ne fide,
mutabile est*

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2.Tim.1.12.

one in trust in the Holy Scriptures, as where *Paul* saith, *I know whom I have trusted, and I am perswaded, that hee is able to keepe that which I have committed unto him against that day.*

I acknowledge the same word or Verbe, with the same Case, namely, the Dative doth signify to believe, one saith true; as *Mar. 16. 13. Job. 2. 22. & 5. 46. 47. Act. 8. 12. & 24. 14. Rom. 10. 16.* but it doth not alwaies signifie that, and no more: for it sometimes signifies to trust one, or put one in trust, or to commit to ones trust, as *Ro. 3. 3. 1.Tim. 1. 11. 2.Tim. 3. 14.* which is more then onely beleeving, one saith true, or assenting to the truth of his saying.

So that *Abrahams* saving faith being a trusting, resting, or relying on Gods power, truth and goodnesse for a blessing in his seede, and trusting, resting or relying on God, beeing more then bare beleeving, he saith true; therefore cannot that Text in the Epistle to the *Romanes* proue a saving Faith, to be onely a beleeving, *G o d* saith true in all his Word, or an assent to the truth of his Word.

3. OBJECTION answered: From
Ioh. 20. 31.

In the third, place where they urge that all the Faith which God requires of Christians to salvation, is onely an assent to the truth of the Word, because eternall life is promised to this faith, I say the reason is not good. 1. Because eternall life is promised to faith in Christ; and faith in Christ, is more then assent to the truth of the Word, as hath beene proved before. 2. Because eternall life is promised to the knowing of Christ; yet can no man thence conclude, that all the faith which God requires of Christians, is onely knowing of Christ; for then what should become of acknowledging Christ, or assenting to the truth of his Doctrine, which is more then knowing him or his Doctrine? Thirdly, the end of the beleeving spoken of in the Text, is *to haue life in Christs name*, and the meanes to attaine life by Christs name or merits, is *to beleene in it, or to rest upon them*: therefore do I thinke that the beleeving there spoken off, may as well bee applied to the name of Christ, as to the word written: to the end, that by beleeuing the Word writ-

Ioh. 3. 16.

Joh. 17. 3.

Ioh. I. 12.

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ten, wee may come to beleeve in the name of Christ; and by beleeving in his name, or trusting in his merits, we may haue life thereby.

§. 8.

4. OBJECTION *answered.*

The last Argument, whereby the Papists would proue, that all the faith required of Christians to salvation, is only an assent to the truth of the Word, beleeving the truth of the Word, is, because all the miracles which Christ and his Apostles did, were done for the confirmation of this faith.

This is to as little purpose, as the former; except it could bee prooved, that miracles were onely wrought, for the confirmation of that faith, which is a beliefe of the truth of the Gospell; and not at all, of that, which is trust in Christ: which is contradicted evidently by these places of Scripture, *Mar. 16. 16. 20. Ioh. 2. 23. & 7. 31. & 10. 37, 38, 42. & 12. 37.*

I acknowledge that miracles were wrought, to the end men might be the more settled in their perswasion of the truth of the doctrine of the Gospel: but I deny that they were wrought, for the confirmation of that faith onely. And my

my reason is, not onely because the former places gaine say it; but also because even reason doth contradict it. For if a saving faith, or faith in Christ, be more excellent and necessary, then an historical faith, which is a beleefe of the Gospel, as hath beene proved before: If the one have need to bee confirmed as well as the other, and miracles were able to confirme one, as well as another; I see no reason, why miracles should not be wrought, for the strengthening of the one, as well as of the other; seeing strengthening of our faith is the way to continuance in it; and continuance in it, the way to obtaine the crowne of it.

1. Tim. 2. 19.
Revel. 2. 10.

To conclude then my answer to these obiections; I pray it may be considered and remembred, that I acknowledge that in some places of Scripture, a saving faith is called *knowing of God or Christ*; sometimes it is expressed by *knowing and beleewing the truth*; sometime by *acknowledging the truth*; yea sometime it is described by bare *beleewing*, as *Iohn* 1. 7. compared with *Acts* 19. 4. yet this is not therefore done, because euery one of these phrases doe of themselves, in Grammar - Construction, sufficiently

Ioh. 19. 3. eph.
4. 13.

1. Tim. 4. 3.

2. Tim. 2. 25.

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and fully declare the whole nature of a saving faith; for then what should become of beleeving in Christ; into, and vpon Christ, or trusting to him for salvation, which are often spoken of in the Scripture, as well as they, and doe signifie more then bare beleeving, knowing or acknowledging the truth of the Gospel.

But I take the reason hereof to bee, either because the circumstances of the place, where a saving faith is described, by such phrases, doe evidently shew, that the holy Ghost in a Theologicall sense speakes of it, and of those that have it: or because they who have a saving faith, must know God and Christ; they must beleeve and acknowledge the truth of the Word, as well as beleeve in Christ, if ever they will be saved; yea, they must first know God and Christ, they must first beleeve and acknowledge the truth of the Gospel, before they will beleeve in Christ to salvation, according to the Gospel: or else because it was a great matter in those dayes, to beleeve the Gospell, which was a *stumbling blocke to the Jewes, and foolishnesse to the gentiles.*

1. Cor. I. 28.

For the doctrine of the Gospel was a

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Act. 17. 19, 20.

new doctrine, and therefore it was a strange matter, in those dayes, for people to beleeeve that, of which there was no ground at all in nature. And therefore no marvell, if the holy Ghost doe sometime describe a saving faith by these; namely, bare knowing, beleeeving, and acknowledging Christ and the Gospel; specially, seeing all they that are to be saved, are to have this faith, as well as the other; and this faith which is but an assent to the truth of the Word, before that faith which is a trust in Christ for salvation; wherein notwithstanding there can be no inconvenience, nor untruth, seeing (as hath beene said often) the holy Scripture, that speakes but so much of the nature of faith in some places, doth say more of it in other, to the end no man may be deceived in the understanding of the nature of it, if hee take paines to compare one place with another.

CHAP.

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C H A P. III.

Of the Definition of a saving faith, given by some Lutherans.

HAving confuted the first Error, concerning the Definition of a saving faith, namely, that of the Papists; it remaines, that I proceed to the opening and confuting of the second: because it also as well as the former, agrees not with the true nature of faith in Christ, as it iustifies us. For as the former opinion of the Papists requires lesse faith to iustification, then God doth require; so this of the Lutherans requires more.

The summe of the opinion is this, That a saving faith is a full assurance, and certaine perswasion of salvation by Christ; and that to belceve in Christ, is to be fully assured, and perswaded of salvation by him: and because it will be superfluous to alledge many testimonies, therefore I will content my selfe with two, that were otherwise famous,

mous, and learned men in their times,
namely, *Chemnitius* and *Melancthon*.

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The words of *Chemnitius* are these:

Faith is a particular assent, whereby every beleever by a firme perswasion assures himself, that the generall promise pertaines unto him, and that hee is included, and comprehended in it.

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*Chemnit. ex
Concil. Trid.
in 8. Franco-
furt. 1590.
pag. 380.*

Melancthon's words are these :

To beleeve in Christ, is to beleeve, that forgiveness of sinne is given not to others only, but even to them in particular: with which agrees a Definition well known in the English tongue, viz. Faith is a full perswasion of the heart, grounded upon the promises of God, that whatsoever Christ hath done for the salvation of others, hee hath done it for me, as well as for any other.

*Melanct. Ex-
am. Theol.
Ncostad. anno
1587. in 8.
De vocabulo
fidei, pag. 583.*

In this Definition, two things are considerable : First, the nature of the action of faith, or of beleeving, which consists in perswasion or assurance. Secondly, the things to be beleeved, or the object of this action, which are forgiveness of sinnes, and eternall life.

Now though I might except against both these parts, the latter (as well as the former) ^{the former} that makes the nature

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ture of the act of beleeving, to bee perswasion, or assurance; the latter that makes the object of their assurance, perswasion, or beleeving, to be salvation, whereas it is Christ onely, or Christ for salvation: yet I will not labour in that, but direct my discourse against the former part of it, which makes the nature of the act of beleeving, to consist onely in assurance or perswasion.

But before I come to the confutation of the opinion, I will first shew the occasion of this opinion. Secondly, I will declare in what sense I write against it, viz. against that part of their Definition, that makes faith, (as it iustifies) to bee assurance of salvation, to the end I may not be mistaken.

Concil. Trid.
Sess. 6. cap. 9.
Bellar. de iust.
fiat. lib. 3. cap.
2. pag. 851. c. d.
852. c.

The occasion that was given, to some Divines, to be of opinion, that *a saving faith is a full assurance, or perswasion of salvation*, I take it to be this: The Papists deliver for truth, That none can be assured of his salvation: but that every one ought rather to doubt thereof.

Now to the end this Popish doctrine might bee opposed, many Divines amongst them have taught, that faith it selfe is an assurance of salvation, and a full perswasion, that our sinnes are forgiven

given us; namely, because some texts of Scripture make shew of such a point. But (by their leave, and saving reverence to their great learning, and sound iudgement in other points of Divinity) it was not good to oppose one untruth with another: for whilest they intended to overthrow the Popish faith, which is ioyned with doubting, they have (ere they were aware of it) shaken the faith of many weake Christians; who reading, that a saving faith is an assurance of salvation; and that to beleeve in Christ, is to be fully perswaded of the forgivenesse of finnes by Christ; and withall, finding in themselves, either no assurance at all, or (at least) not so full an assurance and perswasion of their salvation, have hereupon concluded (to the great discomfort, as well they might, if their Definition of a saving faith were true,) that they have not a saving faith, though in deed, and in truth they had, as long as they beleeved in Christ, trusted to him, and rested on the merits of his death and righteousness for salvation, in that manner as shall be shewed.

Touching the second point, I would have the Reader observe diligently, that

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that I am so farre from denying Faith to be the roote, and foundation of assurance and perswasion, of the forgiveness of sinnes, and salvation: that I plainly confesse, that it doth bring assurance, and perswasion thereof, to the faithfull: namely, in that measure, and at that time, that the Lord of his wisdom and goodnes sees fit, for each of his children.

But this I deny. Faith (as it iustifies) is not formally an assurance or perswasion of salvation; and this I will endeavour to make good, by alledging some Arguments in defence of my opinion; and by answering the Reasons that may bee brought in prooffe of theirs. And of my Arguments, this is the first.

REASON. 1.

§. 2.

A saving faith (as it iustifies us) is not rightly defined an assurance, or full perswasion of salvation: because assurance or full perswasion of salvation, is an effect of faith, and followes it,

The reason cannot iustly bee denied, because it is true; that therefore the cause cannot be the effect, nor the roote the fruit, because the one followes the other in nature; the effect, the cause;
and

and the fruit, the roote : and therefore if assurance of salvation follow faith in Christ, as the effect and fruit of it : then cannot faith in Christ bee the assurance it selfe, or full perswasion of salvation.

And that assurance, or full perswasion of salvation, and iustification follows faith in Christ : I prove by these Reasons.

First, because assurance of salvation, or iustification comes to us efficiently, by the testimonie of the Holy Ghost, that beares witnesse with our spirits, that God is our Father, and we his children, and the Spirit beares witnesse that we are Gods children, when we are beleivers in Christ, and not before, as is plaine by Saint Paul to the Ephesians, where he saith plainly, that the Ephesians were sealed with the holy Spirit of promise, after they had beleevved in Christ : And in the Epistle to the Galatians, where having said of himself and them, *We are all the children of God by faith in Iesus Christ* : he addes in the fourth Chapter, *And because wee are sonnes, God hath sent forth the Spirit of his Sonne into our hearts, crying Abba Father* So that the assurance of salvation, following the testimonie of Gods Spirit, that wee are his children

Rom. 8. 15, 16.

Ephes. 1. 13.

Gal 4 6.

Gal. 3. 26.

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dren ; the testimony of Gods Spirit, that we are his children, following our being Gods children ; and our beeing Gods children, following our beleaving in Christ, or our saving faith ; therefore assurance of salvation or iustification, must needs follow a saving faith, as an effect or fruit of it.

2. Assurance of salvation followes faith in Christ; because assurance of salvation, or iustification, comes to us by feeling certaine graces, wrought in us by faith, namely, peace of conscience, and ioy in the hope of the glory of God.

That peace of conscience, and ioy in the hope of the glory of God, are means to assurance of our salvation, it is evident by this, that they are the first fruits of our salvation, and of the ioyes of Heaven ; and that this peace and ioy, are wrought in us, by the meanes of Faith, is as plaine by two places of *Paul*, where he saith, *Now then being iustified by Faith, we haue peace towards God, and we so onely, but we reioyce under the hope of the glory of GOD: And Rom. 15. 13. Now the GOD of hope fill you with all ioy and peace, by beleaving that you may abound in hope, by the power of the Holy Ghost.*

Rom. 3. 5.

Rom. 15. 13.

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So that assurance of salvation, following peace of conscience, and ioy in the hope of the glory of God, and peace of conscience, and reioysing in the hope of Heaven, following faith; I may safely conclude vpon these grounds, that therefore assurance of salvation doth follow faith: And that therefore consequently, a saving faith in the nature of it as it iustifies us, cannot bee a full assurance or perswasion of our salvation. For prooefe whereof, this shall bee my second Reason,

REASON 2.

§ 3.

A saving Faith is not an assurance of salvation, because wee must first haue faith in Christ, or a saving faith; before wee can haue any assurance of salvation.

The reason is good; because a thing cannot goe before it selfe, there must be some other thing that must goe before it. Therefore if a saving faith goe before the assurance of salvation, (as needs it must if a man must haue Faith in Christ, before he can be assured of his salvation:) then cannot faith in Christ, nor saving faith, bee the assurance it selfe of salvation.

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Rule 1.

To say, a saving faith is an assurance of salvation; implies that a saving faith, and assurance of salvation, are all one and the same thing : but to say, we must first haue a saving faith, before we can be assured of our salvation; implies, that the one goes before the other, and that therefore they are two distinct things ; so that assurance of salvation cannot be affirmed, or predicated of a saving faith, in the Definition of it ; because it is not proper to the nature of it, nor is convertible with it.

And that we must haue a saving faith and beleue in Christ for salvation, before we can haue any assurance of salvation, I prooue by these three Reasons.

First, a man must be saved, before he can be assured of his salvation, (for hee cannot be assured of that which is not) and a man must haue a saving faith, before he can be saved by faith (for he cannot bee saved, by that which hee hath not :) therefore hee must haue a saving faith, before he can be assured of his salvation.

Secondly, a man must haue a saving faith, before he can be assured of salvation ; because salvation is promised in the

the Covenant of Grace; vnder a Condition, and the Condition is faith in Christ, and faith in Christ, is a saving faith: So that he must first performe the condition of the Covenant, by beleeving in Christ, before he can obtaine the thing promised in the Covenant, which is salvation: For as it is true, that hee which beleeueth in Christ by a saving faith, is iustified, as soone as hee beleeueth: so is it as true, that before hee beleeueth, he is not iustified: For till then, hee hath no reason to lay hold on the Tree of Life, or to lay claime unto salvation, or the assurance of it.

Thirdly, we must have a saving faith, before we can bee assured of salvation; because we must bee united and grafted into Christ, that is our Saviour, before wee can bee saved; or haue assurance of salvation by him; Now it is faith onely; or beliefe in Christ, that unites us to Christ & ingrafts into him, as appears by the phrales of *beleeving in, into,* and *upon Christ*, spoken of before; and also by this, that *Christ dwels in our hearts by Faith*; and wee are said to *bee in Christ*; namely, by faith.

*Ephē. 3. 17.
Rom. 8. 10.*

So that Christ Iesus being the meritorious cause of salvation; to procure

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it ; and faith in Christ the instrumentall cause, to assure it us ; it must needs follow ; that wee must first have a saving faith, before wee can have salvation, or any assurance of it. But let us passe on to another Reason.

REASON. 3.

§. 4.

A saving Faith is not an assurance of our salvation ; because we are not iustified, by being assured of our salvation.

The reason is undeniable : because a saving faith, and that whereby wee are saved, are all one ; and so are our assurance of salvation, and our being assured thereof. Whence I thus argue : If a saving faith iustifie us, (as themselves confesse) and a saving faith bee an assurance of our salvation, as it iustifies us (as their Definition imports) then must it needs follow, that we are iustified by being assured of salvation ; which cannot be for these foure Reasons:

1. We are not iustified by being assured of iustification, because then would it follow, that we are assured of our iustification, before we are iustified indeed, (For that whereby we are assured of any thing, must needs goe before our being

ing assured of it, inasmuch as it is the meanes and cause of it.) But wee are not assured of our iustification, before wee are iustified indeede; because that whereby wee are iustified, must needs goe before our beeing iustified, in as much as it is the meanes and cause of it: & we must first be actually iustified in Gods sight, before wee can be assured of our iustification, (because we cannot be truely assured of that which is not;) wherefore either assurance of salvation must goe before salvation it selfe (which is as impossible as for a man to be assured of Land, before there be Land to be assured of;) or it cannot bee true, that we are iustified, by being assured of our iustification.

2. We are not iustified by being assured of our iustification; because then would it follow, that whosoever hath a saving faith, must presently, and continually have an assurance of his salvation: (for he that once had a saving faith, shall alwayes have it; and never lose it) and also he that is not assured of his salvation, is not iustified, nor hath a saving faith, which is most vnttrue, seeing many of Gods deare children may want the assurance of their salvation, and that

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for a long while in some cases, and yet for all that trust in Christ, & hang upon him for salvation.

3. We are not iustified by being assured of salvation, because then would it follow, that the condition of the Gospell required on our part instrumentally, for receiving of salvation, should be a comfort, and not a duty: (for that whereby we are iustified, is the condition of the Gospell, required on our part to make us capable of salvation, and assurance of salvation is certainly a comfort.) But wee are iustified by faith, which is the condition of the Gospell; not as it is a comfort, but a duty, both because it is called a worke, and a duty of obedience, and a duty commanded; and also, because the comfort that comes by faith to the soule, is after the act of beleiving in Christ, which is the duty of faith; for the comfort of faith, is assurance of salvation; and assurance of salvation, ariseth from peace of conscience, and ioy in the hope of Heaven; both which follow faith in Christ, or our being iustified by faith in Christ, as hath been shewed before, out of *Rom.* 5. 3, 4. & 15. 13.

4 Lastly, we are not iustified by being

Ioh. 6. 29.

Act. 6. 7.

Rom. 16. 26.

Ioh. 3. 23.

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ing assured of our salvation, because then would it follow, that the meaning of the Gospell, or Covenant of Grace, which is this; *He that beleeueth shall be saved, and shall not be damned*: the (meaning (I say) of this should be: He that is assured of his salvation, and is fully perswaded he shall not be damned, shall be saved, and not damned (for to haue a saving faith, to beleeve in Christ, and to be assured of salvation by Christ, is all one with them, if a saving faith be an assurance of salvation.)

Ioh. 3. 16.

Mar. 16. 16.

But this interpretation is absurd, not onely, because there is no good sense in such an exposition, but also because it may come to passe, that some man may be saved by beleeving an vntruth: for if iustification follow beleeving in Christ (as it is plaine it doth, because beleeving in Christ, is the condition required on our part to iustifie us, and therefore must goe before it) then if I perswade my selfe I am iustified before I beleeve in Christ, I am perswaded of an untruth, and consequently am iustified by beleeving an vntruth. If I perswade my selfe my sinnes are forgiven mee, which indeed are not forgiven, before I have this perswasion;

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then must I beleue that which is false, and consequently be iustified by beleieving that which is false. For who knowes not, that there be many carnall Gospellers, that in their perswasion are verily assured of their salvation : (for they would not doubt of it, they say, for all the world, and well they might, if a saving faith were nothing else but an assurance of salvation) who yet can indeed haue no sure ground of any such assurance, because they are not borne anew of the Spirit, vnto repentance from dead workes, and faith in Christ? Wherefore either these Lutherans must say, we are not iustified by faith in Christ, which is hereticall ; or affirme that the meaning of the Covenant of Grace is, that he which is assured of salvation, shall be saved, and not damned, which is senselesse, or else it cannot be true, that we are iustified by being assured of our iustification, and consequently that neither is it true, that a saving faith is an assurance of salvation, as they perswade themselves. For confutation whereof, this shall bee my fourth Reason.

REASON 4.

The Lutherans Definition of a saving faith, who make it an assurance of salvation, is not good, because it causeth needlesse and fearefull discomforts, in them that are afflicted in conscience, by reason they want the assurance of salvation.

The reason must needs be good, because the nature, use, and end of a saving faith, is to comfort those, that have it, in as much as it gives them title to Christ, and all his benefits; therefore the Definition of this faith should minister comfort to the soules of Christians: if therefore the Lutherans Definition doe not minister comfort, but rather needlesse feares and discomforts, (as shall be proved by and by) then cannot it be a good definition of a saving faith; for God wil not have by any doctrine of his Word, the *bruized reed broken*, nor the *smoking flaxe quenched*; but rather by all meanes *the weary and heavie laden soule to be eased*; and *them that mourne after the Lord to be comforted*.

And that this Definition of a saving faith given by some Lutherans, doth cause fearefull, and needlesse discomforts,

Mat. 12. 20.

Mat. 11. 28.

Isa. 61. 2, 3.

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forts, in them that are afflicted in conscience, I prove; because it teacheth them, who indeed have a saving faith, to doubt whether they have it or no; and consequently, whether they bee in the state of grace, and salvation or no; *viz.* because they feele they have not such a faith, as the Definition imports.

For what will such bee ready to say against themselves, through the accusation of their owne consciences, and the suggestion of Satan? I am not a child of God, because I have not a saving faith; and I have not a saving faith, because I have not an assurance of salvation; for (will they say) I have read in Treatises and Catechismes, yea I have heard, and beene taught in Sermons, that to beleeve in Christ, is to bee assured of salvation by Christ, and that a saving faith, is a full perswasion of the heart, grounded upon the promises of God; that whatsoever Christ hath done for the salvation of man, hee hath done it as well for me as for any other. Now (alas) I know well enough to my griefe, that I have not this assurance; for because I want it, I am thus afflicted in my mind.

Wherefore either they must confesse,
that

that God will have those that have a saving faith, and are tender, or tormented in conscience, to be more deeply wounded, and more cruelly tortured, which is against the Word of God; or they must graunt that this their Definition of a saving faith is a naughty Definition; because it doth so as hath beene said.

Luke 4. 18.

I graunt, if their Definition of a saving faith were true and warrantable by the Word of God, it were to be born withall, if it did minister by occasion, accidentally some griefe to them that were tender in conscience: but when it is both unsound, as hath beene proved by other reasons; and uncomfortable too, as hath beene shewed by this; and that not by occasion or accident onely, but because it ministers iust cause of more doubts, and feares, to wound the consciences of those, whom God would have healed; therefore it is not likely to be true: and so I come to my last reason, which is not to be despised; and it is this.

REASON

§ 6.
REASON 5.

The Definition of a saving faith, that makes it an assurance of salvation, is not good, because it muzzels vp profane men, and carnall professors of the Gospel, in a strong perswasion, that they have a saving faith, and in a vaine presumption of salvation.

1. Ioh. 5. 4.

The Reason is very probable, because the nature, use, and end of faith, is to overcome the world: therefore to beat downe all prophanenes, and no way to countenance carnal Gospellers therein; therefore should the definition of a saving Faith, doe so too; if therefore the Definition of a saving faith, doe nouzle men in profanesse, and formall profession, though they haue not true faith indeed, then cannot it be a good definition. Now that this Definition of theirs doth nouzle vp men in profanesse, in a strong perswasion they haue a saving faith, and in a vaine presumption of their saluation, I proue; because it makes them, who indeed have not a saving faith, to perswade themselves they have it, and them who as yet are not iustified, that they are.

For when such men doe reade in bookes, and are taught what a saving faith is, namely, an assurance of saluation; and what it is to beleeve in Christ, namely,

namely, (as they say) to bee assured of forgivenesse of sinnes by Christ; and withall, doe know and feelee, that they have an assurance, yea a full assurance (as they perswade themselves) of their salvation; (for they would not doubt of it say they for all the world;) how can it be, but this definition of a saving faith, through the deceitfulness of their proud hearts, and Satans craft, must needes nouzle them up in this strong perswasion, that they have a saving faith; especially when they can alledge for themselves, that they have learned it so, by the Ministry of the Word, of their Pastors? for if a saving faith be an assurance of salvation, (as their Definition imports) then an assurance of salvation, is a saving faith; and if an assurance of salvation be a saving faith, then why should not their assurance of salvation be a saving faith, as they thinke?

If they reply, because the assurance of salvation that is in such carnall Gospellers, cannot be a true assurance upon good grounds, but a counterfeite one:

I answer, that for ought their definition of a saving faith, it may be a true assurance; for it gives no direction to try which is a true assurance, and which is

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is a counterfet: so that if a saving faith be nothing else, but an assurance of salvation; and to beleeve in Christ, be nothing else, but to be fully assured of salvation by Christ; and to bee certainly perswaded, that whatsoever Christ hath done for the salvation of others, he hath done the same for them in particular, and for their salvation; then must it follow, that he which hath this particular assurance of his salvation, must needs have a saving faith.

If any chance to make the like objection against my Definition, because carnall Gospellers may easily perswade themselves, they trust in Christ for salvation, and that their sinnes are forgiven them for his sake.

I answer, that iustly they cannot; because both in the opening of my Definition already, as also in the Rules hereafter following, I have shewed what be those gifts and graces of the Spirit, which he workes in Christians, namely, to prepare them thereunto, before they doe or can beleeve in Christ; so that by these they may know, whether their trust in Christ, be a true trust in Christ or no, and upon good grounds or counterfeit. Whereas by the doctrine

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Doctrines of their definition, & nature of a saving faith, they give no such Rules, to try whether their assurance of salvation bee true or no, in as much as they teach that faith in Christ, (that is, if their exposition of the nature of a saving faith be true, a full assurance of salvation by Christ) is the first grace that is wrought in Christians; so that there is no meanes left to try whether their assurance of salvation bee true or counterfeit; or whether they have any sound grounds in them, of this their assurance of salvation.

So that there beeing by their Doctrine, no graces of the Spirit, wrought in them, to prepare them to this faith or assurance, it must needs follow, that they have no grounds of this assurance; and consequently, that this assurance and perswasion of salvation, is not a saving faith; and that therefore their Definition of a saving faith, must for all this, nouzle up carnall Gospellers in their profanenesse.

By these five reasons, I hope it may appeare to the understanding, and iudicious Reader, that a saving faith in the nature of it, (as it iustifies us) is not an assurance of salvation; and that to believe

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leeve in Christ for salvation, is not to be fully perswaded of salvation by Christ; and that therefore consequently, the Definition of a saving faith, that is made by some Lutherans, and which describes the nature of it, to consist in assurance and perswasion of salvation, is not good.

§. 8.

But lest any man should chance to reade some of their Bookes, translated into English, or stumble at some places of Scripture, that seeme to give light or strength thereunto, therefore will I take a little more paines to answer some Reasons, and Arguments, that happely may bee brought in defence thereof; and will alledge them, as Obiections against that which I have said.

Arguments of
the Lutherans

The Arguments that may be alledged in their defence, are taken from such places of Scripture chiefly, as attribute to faith; and the faithfull, either assured perswasion, as *Rom. 8. 28. 2. Tim. 1. 12.* or certaine knowledge, as *1. Iob. 4. 16.* or full assurance, as *Heb. 10. 22.* from whence they would inferre, that faith in Christ, is an assurance, or assured perswasion, or certaine knowledge of salvation by Christ.

To all these three Obiections I purpose

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pose to make one generall answer; and the rather, because it will agree fitly to them all, and it will fully answer them all.

My answer is this, That neither any of the Reasons severally, nor all of them ioyntly considered, nor their proofes doe make good that, for which they are alledged: For the point to be proved is, That faith (as it iustifies us) is an assurance, or certaine perswasion of salvation; but the Texts alledged, proove this onely, That faith doth bring a full assurance, and certaine perswasion of salvation to them that have it; as being the effect and consequent of faith in Christ; as shall appeare by and by in the particulars:

Now who knowes not what great difference there is betwixt these two sayings; *To beleeve in Christ for salvation, is to be assured of salvation by Christ*; and this, *To beleeve in Christ, will bring assurance of salvation to them that beleeve*, who cannot see a cleare distinction betweene these two Propositions? *Faith is an assurance of salvation*, namely, in the nature of it, as it iustifies us, and *faith will bring assurance of salvation to them that have it*, namely, as an effect of it, which I have

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often

§ 8.
The generall
answere to the
objections:

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often affirmed, and which is all that can bee concluded, out of the Texts alledged.

If any can and will directly conclude more, namely, that the perswasion, or the assurance, or the knowledge that is there attributed to faith, doe shew the very nature, and forme of faith, as it iustifies a sinner, I will yeeld the cause; in the meane time, they are all insufficient, because they speake of perswasion, assurance, and knowledge in faith, as the effects thereof onely.

And that the Texts alledged, doe speake of perswasion, assurance, and knowledge, not as if they were the acts of faith, whereby those persons were iustified, or were to bee iustified, to whom they are applyed, but onely as the effects of the faith of those, who were already iustified, shall bee made plaine in the particulars.

I. OBJECTION answered: From
Rom. 8. 38. 2. Tim. 1. 12.

The first Text concernes *Paul* the Apostle, who though hee say of himselfe, that *he is certainly perswaded, that nothing shall be able to separate him from Christ*, yet cannot this proove, that this certaine perswa-

§ 9.

Particular answers to the objection.

perswasion of salvation was the act of faith, whereby he was iustified in Gods sight : 1. because then *Paul* should have beene iustified, by beeing assured of iustification, or salvation, which I have proved impossible before.

2. Because the perswasion, or assurance of salvation that was in *Paul*, was such a thing in nature, and was so wrought, as it is in all the rest of Gods children; but their assurance of salvation, is an effect or consequent of their faith in Christ, as hath beene proved by two Arguments before, and therefore must *Pauls* assured perswasion of his salvation be the like.

2. OBJECTION answered from
1. *Iob. 4. 16.*

The like may bee said of the second Text alledged out of the Epistle of *Iohn*, wherein though he say of himselfe, and the rest of the faithfull, to whom hee writes, that *they did know, and beleeve the love of God towards them, viz. in their salvation*, and therefore were assuredly perswaded therof; yet will it not thence follow, that this knowledge and beleeffe of theirs; was the act of faith, whereby

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they were iustified, because those words doe not set downe their first knowing, or beleieving their salvation, which is the point to be proved. For the first act of their saving faith, was trusting to Christs merits for salvation: and this they had done long ago, namely, at their first conversion, as appeares, because he wrote this Epistle for the confirmation thereof. But the act of their faith, which the Apostle mentions in the place quoted, was but an effect of that trust, as is evident by this, in that it is caused by their feeling of their love to God and their brethren, as is plaine by the context; now the feeling of our love to God, and our brethren, must needs proceed from the feeling of Gods love to us; and the feeling of Gods love to us, must proceed from faith in Christ, in whom God hath loved and redeemed us; because *faith workes by love.*

Gal. 5. 6.

Ioh. 17. 3.

I confesse, that knowing of Christ, is sometimes put for beleieving in Christ, yet this is not; because to beleeve in Christ, is certainly to know, and to be fully assured of salvation by Christ: (for then would it follow, that every one that knowes Christ, should be fully assured of salvation, which is

evi-

evident to the contrary, in tender consciences) but either, because a certaine knowledge, & perswasion of the power and truth of God, begets faith in Christ, and makes us trust to him for salvation; or because faith in Christ brings in time and measure, assurance and perswasion of salvation, to them that have it.

I acknowledge, that *Iob* knew his Redeemer lived, but this knowledge onely, iustified him not: first, because he was iustified before, *chap. 1. 1. 2.* because it was knowledge but of Christs Resurrection, and his owne; whereas a saving faith, is first a beleefe in the death of Christ, and afterward in his Resurrection. Thirdly, because if this knowledge onely iustified him, then his trust in Christ did not iustifie him at all; which is impossible, seeing it is the chiefe act of faith, whereby wee are iustified.

Iob 19. 19.

Rom. 2. 34.

3. OBJECTION answered: From
Heb. 10. 22.

The third Text of Scripture, wherein *Paul* exhorts the Christian Hebrewes to draw neere with a true heart, in full assu-

§ 11.

Rule 1.

rance of faith, is to as little purpose as the former.

First, because though hee attribute Plerophory, or full assurance to faith; yet will not this prove, that faith in the forme, nature, and being of it, as it iustifies, is a full assurance or Plerophorie of salvation, because the Apostle attributes full assurance to faith, not as meaning to define a saving faith, in the nature of it, as it iustifies us, (for then hee would have said, Let us draw neere in faith, or full assurance,) but he describes it by the fruit; and therefore he saith in *full assurance of faith*; as noting, full assurance, to be but the effect of faith, which I contend for. So that no man can hence conclude, that a saving faith (as it iustifies us) is a full assurance of salvation, which is the point to bee proved; no more then they can prove, that faith in Christ (as it iustifies) is ioy; because the Apostle attributes ioy to faith, and speakes of the *joy of the faith of the Philip- pians*.

They may indeed conclude from thence, that a saving faith is a cause of ioy, to the hearts of Christians; which is also plainly confirmed in other places, even as they may indeed conclude from

Philip. 1. 25.

*Rom. 8. 1. &
15. 13.*

from *Heb. 10. 22.* that a saving faith is a cause of full assurance of salvation; but they cannot proove, that a saving faith (as it saves us) is an assurance of salvation, which is the point to be proved.

Secondly, because if the Text alledg'd out of the Epistle to the Hebrewes, could prove the point in question; then should the words, *Let us draw neere in full assurance of faith*, be an exhortation to the Hebrewes, that were not already iustified, to teach them, how they might be iustified, *viz.* by drawing neer in full assurance of faith; that is, by being fully assured and perswaded of salvation by Christ: (for that is the point to be proved, *viz.* that a saving faith (as it iustifies us) is a full assurance of salvation, and that to beleve in Christ, is to be fully assured of iustification by Christ;) but the words are an exhortation to the Hebrewes, that were already iustified, as appears by the next words, *vers. 23.* where he exhorts them in generall *to hold fast the profession of their faith without wavering*, part of which was a saving faith; which implies, they had faith already, and therefore were already iustified: (for they could not

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hold fast that they had not:) so that the Apostle speaking not of the nature of faith as it iustifies, but of the effect of faith only in them that are iustified, nor speaking to them that are not iustified, to teach them how they might be iustified: but to them that are iustified, to teach them how they may with more boldnes, continually craue the pardon of new sinnes in weakenesse committed, and get more assurance of the forgiveness of the old: I cannot for my part see, how the place alledged can proue faith to be a full assurance of salvation.

Heb. 11. 1.

There be many other Texts of Scripture, besides these, that attribute perswasion, assurance & certain knowledge of salvation, vnto Faith: but (I suppose) they may all be satisfied by some of the answeres that I have already made to the place before alledged.

Ephes. 1. 1.

1. Pet. 1. 18.

To conclude then, though it be most sure, that Heaven and eternall life shall in the event most certainly bee attained by all those for whom it is provided. First, because *they are ordained to it by God*, and hee cannot faile of his purposes. Secondly, because it is *purchased for them by Christ*, and his blood cannot be shed

Rule 1.

1. Pet. 1. 5.

Joh. 14. 2, 3.

thead for them in vaine. Thirdly, because they are fitted to it, and kept for it. Fourthly, because the possession thereof is already taken, and kept by Christ their elder Brother; yet neither doe the faithfull for whom it is prepared, come to be sure of it presently, and as soon as euer they haue faith in Christ (w^{ch} they needs must, if faith in Christ for salvation, were in the nature and forme of it an assurance of salvation) nor are they alwayes alike sure of it; nor are they continually so sure thereof, as that they can never at any time (after they have beleueed in Christ) come to doubt thereof; nor yet doth the assurance of their salvation depend on the nature of their faith, as it iustifies them,) or on their faith simply, but chiefly on the truth, goodnes, and power of God, that hath made this Covenant with mankinde, that *whoſoever beleuees in Christ shall be ſaved*; and upon the worthineſſe & perfection of Christ, for whose ſake it is *freely given us*: but assurance of ſalvation depends upon faith, onely as it is the condition of the Goſpell, required of us, and wrought in us, to make us capable of the ſame; and this assurance of ſalvation is increaſed
in

Joh. 3. 16.

Rom. 6. 23.

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in us, by faith, as it is a grace of God in us, producing many holy effects of the continuall feare and loue of God and our brethren ; and many comfortable effects of peace with God, and ioy in the Holy Ghost, the first fruits of the Spirit, and the earnest penny of our heavenly inheritance.

Note.

I grant, the faithfull shall have assurance of salvation before they dye, and they shall have it by faith; but they haue it not by faith simply, as if the promise of the Gospell were, either, that he that is assured of salvation, shall be saved, or he that beleeueth in Christ, shall be assured of salvation ; but because the promise of salvation is made to faith in Christ; and so they that haue this faith, are persons to whom salvation belongs, God being by his righteousness, true of his promise, by his greatnesse, able to performe it, and by his goodnes willing.

That men shall certainly bee saved, and that they are sure they shall bee certainly saved, are two different things, the former implying a certainty in respect of God, and of his Word, that because hee hath promised salvation to them that beleeue in Christ, therefore they

they shall certainly bee saved in the event; and this certainty of salvation shall bee attained, though in this life men never come to bee sure thereof in their soules, as in the case of infants, who being elected of God, shall certainly bee saved, though they were never sure of it in their soules: and the latter implying a certainty, in respect of the persons that are to bee saved, that they have an assured perswasion that wil not deceive them, which they may want for a time, after they have beleevved in Christ; and yet bee beloved of God, and bee beleevvers in Christ and in the end bee certainly saved notwithstanding: and therefore the nature of faith as it iustifies, cannot consist in assurance of salvation, nor the nature of beleevving in Christ to salvation, in our being assured in our soules, that wee are saved, as is supposed.

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CHAP. IIII.

*Of the use and application
of this first Rule.*

After the explication and confirmation of the true Definition of a saving faith, and the confutation of the false; it remaines that for the closing vp of this Chapter, I make some application thereof, by way of exhortation, admonition, and consolation; My exhortation shall be to Protestants, Papists, and Lutherans: the admonition to Atheists, Papists, and carnall Gospellers: and the Consolation to all true beleieving and sincere Christians.

I.
Exhortation.

My Exhortation to Protestants is, that they would examine themselves; first, whether ever they knew what it is to beleieve in Christ, and understood wherein the nature of faith (as it iustifies) doth consist: namely, as I haue delivered it, that accordingly I may aduise them.

It may bee, by tryall many shall finde that this was all they understood of a
saving

saving faith, that it was a beliefe, that
 there was once such a one as Christ,
 that came into the world to save sin-
 ners, and that to beleeve in him, is to
 have a good hope, that he shall speed as
 well as others, and bee saved by him, as
 well as they. Now if by examination
 they finde themselves only to be belee-
 vers in this fashion, and to bee wholly
 ignorant of the nature of faith, as I
 have declared it; then have they great
 cause, first, to be ashamed of themselves,
 in that they haue been so long ignorant
 of the nature of so precious and neces-
 sarie a grace of God as faith is. Se-
 condly, to feare that as yet they have
 not a saving faith. For I know not how
 they can have it, and bee wholly igno-
 rant of the nature of it, what it is; see-
 ing it is only wrought, in men and wo-
 men of understanding ordinarily, by
 the preaching of the Gospell: and that
 preaching is made effectual to the wor-
 king of it in them, by enlightening of
 their mindes, with the knowledge and
 understanding of the points of the Go-
 spell; one whereof is the Doctrine of a
 saving faith, which is the condition of
 the Gospell required of all those that
 shall be saved by Christ. Thirdly, to use
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Rule 1.

all good meanes, for time to come, to gaine the knowledge of this point, to the end they may know they are on a sure ground for their faith and salvation.

But if by examination they finde, that they rightly and cleerely understand what a saving faith is, and what it is to beleeve in Christ for salvation; then have they cause to be thankfull to God for inlightening their minds with this knowledge, *which flesh and bloud, nature and the world hath not revealed to them;* but the Spirit of God, who hath left others in the darknes of ignorance and infidelitie; they have reason likewise to settle their iudgements in the truth, therof, by arguments from the Word of God, such as these be, that I have alledged, to the end they may continue therein, & may not be perverted, & corrupted, with the other two false opinions of the nature of a saving faith. Yea, they are not to content themselves herewith; namely, with the knowledge of the nature of a saving faith, and with this, that they understand what faith in Christ is, or what it is to beleeve in Christ for salvation: but that they never give over, till they get the grace of
faith

Math. 16. 17.

faith it selfe, to the end they may take the benefit by the knowledge hereof, while they live, and receive *the end of their faith when they dye.*

2. Secondly, my exhortation is to Protestants, to examine themselves whether they stedfastly beleeeve, that faith will indeed iustifie all those sinners that have it; and consequently that it will iustifie them, if they beleeeve in Christ; for except we more then know the nature of a saving faith, and except we more then thinke or gesse that faith will save us: *viz.* except also wee stedfastly beleeeve this, for an undoubted truth of God, that every one that beleeues in Christ, shall be saved, we shall not have encouragement enough thereunto. For except our soules be satisfied touching this truth we may still doubt, whether it may not come to passe, that for all our faith in Christ, wee may bee damned; which whosoever doth, hath little encouragement to beleeeve in Christ for salvation, specially if withall it come into our minds (which it may easily doe by Satans suggestion, and the accusation of our consciences) that wee are sinners by originall corruption, and actuall transgression, and therefore ly-
able

Rule 1.

able to all Gods curses : and that therefore it is unlikely that one grace of God, namely, faith, should be sufficient to save us. To settle us therefore in this beliefe of this point, that faith in Christ will save us, we are to meditate :

*Act. 13. 39.
Rom. 1. 17. &
3. 28.
Gal. 2. 16. & 3. 1.*

Law. 3. 2.

First, on these places of Scripture, *Act. 13. 39. Gal. 3. 11. Rom. 1. 17. Rom. 3. 28. Gal. 2. 16. & 3. 11.* the effect whereof is, that though we be sinners in our selves, yet shall wee be iustified by faith in Christ. Not that we shall be pronounced to be iust in our selves, formally, and properly: for so they onely are that never broke Gods Law; as all iustified sinners still doe, *Law. 3. 2.* but that our sinners shall be forgiven us, and wee accepted as righteous in Gods sight, by faith, in the death and righteousness of Christ, and shall hereby bee as capable of Heaven; through Gods mercifull promise, and Christs precious merits, as if we had never sinned.

Secondly, we are to consider, that God having in his wisdom, and goodnesse, devised and set downe a course, and way of salvation; which is faith in Christ, and appointed it, to be the condition on our part, requisite to salvation, and in his Word promised, to accept

Rule 1.

cept of it to that end, will surely give power to his owne ordinance, to effect that for which hee hath appointed it. So that nothing shall let, but that they who have this faith in Christ, shall undoubtedly attaine to salvation by it, according to Gods purpose, and promise.

And let all Protestants assure themselves, that as *Naaman* whilest he doubted, whether his washing seven times in *Jordan* would cure him of his Leprosie, hee would never use the meanes: but afterwards, when he was perswaded of the truth of the Prophet *Elisha's* word, and went; and washed himselfe accordingly, he was cleasied of his Leprosie: euen so, as long as Christians either doe not know, or not stedfastly beleeeve this for a truth, that God will save them, if they beleeeve in Christ; they will have little heart to goe unto him: but when they beleeeve that Christ is, and that hee is a iustifier of them that beleeeue in him, then will they willingly seek unto him for salvation. And so much of the first exhortation.

My second exhortation is to Papists, or such as are popishly minded (if any chance to reade this Treatise :) First,

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that

2. Reg. 5. 10.
to the 15.

Heb. 11. 6.
Rom. 5. 16.

Rule 1.

that they would take notice, not onely how palpably erroneous their Priests and Iesuites are in their doctrine of a saving faith: but also how dangerously iniurious they are to the poore & simple Catholikes, in that they conceale from them the doctrine of the true faith, that must and will save them, viz. trust in Christ: and onely teach them that, which neither can, nor will iustifie them, namely, a beliefe of the truth of the Word.

Math. 15. 14.

Luk. 11. 52.

Herein they shew themselves either grossely ignorant, in not beeing able to understand so cleere a point, and then what becomes of the blinde that leade the blind, but that they both fall into the pit? or else enuiously impudent, in not teaching them a duty so necessary to their salvation: and then may you see they are the right heires of the Scribes and Pharises, that keepe from men the key of knowledge, and shut up the Kingdome of Heaven from them, neither entring in themselves, nor suffering them that would, to enter in: that is, neither beleeving in Christ themselves, nor suffering you to beleeue in him, that you might bee saved.

If the harme that comes hereby, were
to

to themselves alone; it were the lesse; but because it redounds to the endangering of the salvation of so many millions as are herein seduced by them, you had neede looke about you, and provide for your owne salvation, when they have no regard of it: except you care not to go to hell, so it be with the company of your Priests:

I pray you therefore consider (and the Lord open your minds and hearts to regard:) If God have in his Word commanded all Christians (if they will be saved) to beleue in Christ, as wel as to beleue the truth of his Word, as is plaine by *Iob. 3. 16, 18. 1. Iob. 3. 23.* Will you Catholikes thinke to be saved, onely by beleaving the truth of the Word? without beleaving in Christ? Can you thinke to bee saved by any other way, (that is) by any more, or fewer kindes of faith, then hee commands? Doth God say, that a beleefe of the truth of the Word, is not all the faith which hee requires of men to salvation; and will you beleue your Priests which teach you it is all? Will you therefore not beleue in Christ, and so be condemned, because your Priests doe not teach you this faith, but onely a beleefe of the

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truth

See Rhemish
Translation.

Rule 1.

Exek 3.18.

Luke 12.46.

truth of the Word? What will it doe you good, that *your blood must be required at their hands, when you your selves notwithstanding shall dye in your infidelitie?* But you will say, you doe beleeeve in Christ.

It may be you beleeeve there was such a man as Christ, and that hee dyed and rose againe, and that the Sonne of the Virgⁿ Mary was he: (all which the Divels doe beleeeve) but you doe not beleeeve in Him, that is, trust unto him for salvation; and I proove it thus: You trust not in Christ, except you bee taught it by your Priests; your Priests doe not teach you to trust in Christ, because they teach you that God requires it not; and they teach you that God requires not trust in Christ unto salvation, because they teach you that all the faith which he requires to salvation, is onely that ~~they~~^{you} beleeeve the truth of the Word, (as hath beene proved out of ~~their~~^{your} owne Doctors) and it hath beene evidently proved, that a beleefe of the truth of the Word is not faith in Christ: for faith in Christ, is a more excellent kinde of faith, then a beleefe of the truth of the Word.

In the second place I would exhort Catholikes, not to content themselves with

with their Romish faith, (which is no better then the Divels faith) nor thinke that an assent to the truth of the Word will be faith enough to save them. Will they bee saved? they must bee saved by Christ: will they be saved by Christ? it must bee by trusting in him: will they trust in him? it must bee wrought in them by God. Is trust in CHRIST wrought in them? it must be by teaching or preaching: and they preach no such doctrine in the Popish church (or if they do in some place, & vpon some occasion, they contradict again in, & vpon another) for they teach that God onely requires that faith, which is a beleefe of the truth of the Word; wherefore they must come out from the Church that teacheth not truly the way of salvation, and ioyne themselves to that which doth: for though they beleefe the whole Word of God never so stedfastly, and that vpon Gods owne authoritie, yet if (over and above this faith which the Church of Rome counts needlesse, because it doth not teach it as required by God) they trust not in Christ, they cannot possibly bee saved.

For as the Iewes could not enter into the Kingdome of Heaven, *except their*

Rule 1.

Jam. 2. 19.

Mat. 1. 24.

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1. Tim. 1. 13.

Iob. 3. 16.

Ephe. 2. 8.

Rom. 10. 14. 17.

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Math. 5. 10.

Rule 1.

Math. 7. 22.

righteousnes exceeded the righteousnesse of the Scribes and Pharises: no more shal Papists enter into Heaven, except their faith exceed the faith taught by their Scribes and Pharises, I meane the Priests, and Iesuites of Rome; & as the Lord wil one day say to those Preachers that plead, Have not wee prophesied in thy name, and done great workes? Depart, I know you not: so will he say to such as plead, Have we not honoured thee, by beleeving thy Word, upon thine owne authoritie, without evidence of reason? Depart I know you not.

Simil.

I grant, indeed, that such as assent to the truth of the Word, and beleue the Gospell, are not farre from the Kingdome of God: but are well prepared to beleue in Christ, because they have in them that which is the roote of a saving faith. For by beleeving the Gospell, which promiseth salvation to them that beleue in Christ, men are perswaded to beleue in Christ for salvation, according to the Gospell: and yet as he that is set out, onward of his iourney, and is gone a good way, shal never come to the end of his iourney, if he sit downe and stay halfe way: So those Catholikes that are going towards Heaven by an histo-

Historicall faith, if they stay there, and content themselves therewith, and never labour for faith in Christ, shall neuer come to heaven; namely, because they come farre short of that faith, which God requires of all those that come thither. For their Historicall faith shall be so farre from saving them, that it shall rise vp in iudgement against them; because being so forward towards heauen, by an historicall faith, or a beliefe of the Gospell, they notwithstanding stay there, liue, and dye therein, without trust in Christ, which onely is a saving faith.

That which I have said in confutation of the Popish and Lutheran Definitions, of a saving faith, may bee a ground of admonition:

§. 2.
Admonition.

First, to Atheists (if any such will read this Treatise) that they learne to feare and tremble, because of their Infidelitie: for if they who have some faith (as the Papists) that come so neere to a saving faith, that they beleevè the Gospell, may yet be without a saving faith, and be damned; if they live, and dye in this faith only, without faith in Christ; then what shall become of them, and where shall they appeare, that have not

Rule 1.

Iam. 2. 14.

Marke 1. 24.

so much as a beleefe of the Gospel, or that the Bible is the Booke of God. Surely Antichrist himselfe, and the Devils of hell shall rise up in iudgement against such Atheists, seeing these beleeve, and so do not they.

Secondly, my admonition is to carnall Gospellers, that they bee not presumptuous, to thinke they have a saving faith, viz. because they say they are sure they shall be saved; and they are fully perswaded they are Gods children, and that they would no way doubt of it, for all the world; let such (I say) feare, lest their hope make them ashamed: for this is not the witness of the Spirit of God, but a delusion of Satan: it is not to comfort them, but to feed them fat to the day of slaughter; for as, except Christ be the Rocke of the faith of Christians, whereon it is built, their faith will faile them in temptation: so except faith in Christ bee the foundation of the assurance of salvation, their assurance will faile them also.

3. To all Protestants, that they take heed both of the Popish, as also of the Lutheran Definition of a saving faith, which I have confuted: if happely they may

may light upon either of them, in bookes translated into English. If my Booke had beene written in Latine, so that it might have come to the hands of the Learned in the Lutheran Churches, I would have intreated them, in consideration of my Reasons against it, to have expunged, and put out of their Catechismes, and Treatises of Divinity, such Definitions; and not to have inserted the like into their Sermons to their people. But because I am out of hope, to prevaile in that kind with them, I will onely content my selfe to have admonished my owne Countrey-men, to take heed of such Definitions in any of their bookes, translated into English, when they read them, for feare of the dangerous consequences thereof.

In the last place, that which I have said touching the confutation of the Lutherans opinion of the nature of a saving faith, may be a sure ground of consolation to them, that having a saving faith, are yet afflicted in conscience, because they want assurance of their salvation. For such have no cause of despaire, or of discouragement, as long as with a heavie loaden soule, hungering for mercy, they trust in Christ, and

§ 3.
Consolation.

Rule 1.

and cast themselves wholly upon his merits, for salvation, according to the Gospell; for (as hath beene said) the condition of the Gospell required of sinners to salvation, is not a comfort, but a duty; not an assurance that they are saved, but a trust in Christ that they shall be saved. So that, as long as they rest on Christs merits, seeke to no other meanes, but with such a heart, as hath beene said, seeke to Christ for salvation; as soon as they have beleevved in Christ, they are in Gods sight iustified sinners, though they doe not presently feelee by the witnesse of the Spirit, a full assurance, that they are saved.

Besides, what an absurd thing were this, to say, that the meaning of these words of the Gospel, *Christ died for all those that beleve in him*, should bee this: Christ died for all those that perswade themselves fully he died for them; and that the meaning of this Proposition, *He that beleeves in Christ shall bee saved*, should bee this, He that is fully perswaded and assured of the forgivenesse of his sinnes by Christ, shall be saved?

On Gods name let Christians labour continually, by the use of the meanes prescribed to that end, to feelee the com-

comforts of faith, and for more assurance every day then other of their salvation, or that they shall be saved: but let them not therefore iudge themselves to be no good Christians, nor to have a saving faith, viz. because they have not a full assurance of salvation; for assurance of salvation is more faith, then God requires of Christians to iustification; and it is not of the nature of faith, as it iustifies.

For as a tree may bee a good fruitetree, though in Winter it have no fruit on it: so a Christian may bee a true believer in Christ, though at some time of temptation hee want the fruit of his faith, I meane, the feeling of the heavenly comforts thereof; whereof, more hereafter, God willing.

Wherefore comfort your selves, O yee, that are tender-hearted, and troubled-minded Christians, because you feele not the assurance of your salvation, in asmuch as the condition of the Gospell is not, That hee that beleeves in Christ shall bee assured of salvation, but that hee shall bee saved: so that, though thou never have in thine owne soule a feeling of assured perswasion, that thou art saved, yet as long as with
a heart

Rule 1.

Simil.

Rule 2.

Psal. 143. 6.

a heart mourning after Christ, and gasping for him, as the *barren land for water*; thou cast thy selfe upon him, and hang on him still for salvation, with trust unto the merits of his death and obedience, thou shalt in the end and event certainly be saved; because God that hath made promise, (that he that *believes in Christ shall be saved*) is faithfull and true, mercifull and good, mightie and able to performe it.

Build therefore thy comfort on thy faith, and thy faith on Christ, and feare not; and build the assurance of thy salvation, not on thine owne feeling, which may deceive thee; but on the truth; goodnesse, and power of God, which cannot faile thee. And thus much of the first Rule, or Interrogatorie, by which Christians may examine themselves, whether they have a saving faith, namely, by trying themselves, whether they understand what manner of Grace a saving Faith is; in opening whereof, I have beene the larger, because the difficulky of the point required it: for it was necessarie, that I should at large make plaine this point; because the true understanding hereof, will make all the rest of the Treatise the plainer.

plainer. I come now to the second Rule which is this.

Rule 2.

THE SECOND RULE.

CHAP. V.

Whether doest thou understand the use, and end of faith in Christ?

I Will be briefer in the handling of this second Rule, then I was in the first, because it wil not need so long a Discourse; and the rather, for that the former will give light to the latter. For those words of the Definition, (*whereby a sinner trusts in Christ for spiritual and eternall blessednesse*) doe evidently shew, that the end of faith, is to bring us unto salvation, and perfect blessednesse; in which respect the Divines generally with one consent, call it a saving faith.

Howbeit, because it will not happely so clearely be discerned of all; therefore for the making of it plainer, I will handle

Rule 2.

dle the point in a distinct Rule, and I will handle it thus: First, by shewing how needfull it is to enquire after this point. Secondly, by declaring, that it is possible for us, by inquiry to find, whether wee understand the point or no. And thirdly, by making it manifest, that it will be profitable, by enquiry to find out, whether we understand, what the use and end is of a saving faith.

1. It will bee needfull to enquire, whether wee understand the end and use of a saving faith, because else, wee cannot tell directly, whether we understand it or no; for without this tryall we may mistake it, and thinke it was appointed for some other use and end; then indeed it was; by reason, wee are by nature not onely ignorant of these spirituall graces, but also well enough content to be nouzled up in the ignorance of them. For wee may imagine with the Iewes, that the use of our faith is onely to procure us temporall blessings, as they beleaved in the Messiah for a temporall kingdome onely.

To the end therefore, that wee may know, whether we understand it or no; and accordingly be affected with it, it is needful that we make enquirie, whether

ther we know the use and end of it to be this, namely, to save our soules; that is, to procure unto them forgivenesse of sinnes, and eternall life in heaven, (concerning the manner whereof, and how it saves us, and is a meanes to that end, shall bee considered in the next Rule, God willing) onely in this place I thought good to speake of the use, and end of it, in generall.

2. But although it bee needfull to search for the understanding of this point; yet if it were impossible by search to find it out, we were never the neerer; therefore will I make it plaine, that by inquiry we may find it out. For if we search the Scriptures, (particularly those that speake of the Gospell, or the Covenant of grace) they will evidently shew, this to be the end thereof; as shall appeare by the good things promised unto it. For unto faith in Christ, (that is) to them that trust in him, is promised, that *they shall not perish, but have everlasting life*; that they are *translated from death to life*; that they shall *obtaine remission of sinnes*, and be *justified from all things, from which they could not be justified by the Law of Moses*: which the Apostle Peter also doth plainly shew, where
spea-

Ioh. 3. 16.

Ioh. 5. 24.

Act. 10. 43.

Act. 13. 39.

Rule 2.

1. Pet. 1. 5. 9.

speaking of the true faithfull; hee saith, they shall receive the end of their faith, which is the salvation of their soules. So that by these and the like places of Scripture, if we commune with our owne hearts, and aske our consciences concerning these promises, we may easily tell, whether we know the right use and end of a saving faith, or faith in Christ.

3. But though it were easie for us, to find out the use and end of faith in Christ, and whether we know, and understand it or no, yet if this were not profitable for us, we should have little encouragement to go about this examination. It is therefore fit to shew the profit of this examination, which consists in this; that knowing by the Scriptures the excellent use and end of it, we may labour to get it, if we have it not, or to increase it, and strengthen it, if we have it; yea to use and exercise it every day, by beleeving in Christ, for the pardon of the sinnes of every day, in faith craving pardon of them.

Simil.

For as in Playsters and medicinal Receipts, though wee have those that be never so good, for speciall purposes, in their severall kinds; yet if we know not their severall uses and ends, and the sick-

sicknesses, or sores, to which they are properly to be applied; wee shall have little heart to use them, and therefore they will doe us no good at all, nor any other; nay, they may doe much hurt when they are misapplied: whereas on the other side, when we have a Plaster or Medicine, that we know is good for such a disease, or sore, we will willingly use it in our need, because wee know the right use of it, and so it becomes profitable unto us. Even so, if we know not the good that will come unto us by a saving faith, (as we cannot, except we understand the right use and end thereof) we will never care to get it. But after the knowledge thereof, we shall be careful to use it, for that end to heale our leprous, and diseased soules, that have beene stung of Satan, even unto death.

Now then, good Reader, try & examine thy selfe; whether thou knowest this to be the end of faith in Christ or no; and if thou find thou didst not know it, then be ashamed of thy ignorance, instantly fearing that as yet thou hast not believed in Christ: for will a man beleeve in Christ to no end? or can hee beleeve in Christ to any purpose, if not to be saved

Rule 2.

Matth. 16.26.

saved by him? No, no, it is impossible
 wherefore being ashamed of thy former
 ignorance and infidelitie, redeeme the
 time, and now learne the right and true
 use, and end of it. Thou mayest know
 it, if thou wilt searh; for God hath re-
 vealed it in his Word: it will be need-
 full for thee to enquire, because with-
 out it, thou canst not tell, whether thou
 understand it or no, and it will be profi-
 table for thee to know the right use
 and end of it; because hereby thou
 knowing the excellencie thereof, thou
 shalt be mooved by Gods grace, both
 to labour in the use of the meanes to get
 it, as also to increase it, for thy unspeak-
 able comfort and salvation: for what
 will all the world profit thee, if thou
 beest not saved? how canst thou be sa-
 ved without Christ? how can Christ
 save thee, if thou have no faith? and
 how canst thou get faith, if thou doest
 not know the right use and end of it,
 namely, the benefit thou shalt receive
 by thy beleevng in Christ, which is the
 end of thy faith, even the salvation of
 thy soule?

THE

THE THIRD RULE.

CHAP. VI.

*Whether doest thou know
and understand, how
faith in Christ doth
save and iustifie us?*

THe knowledge and beleefe of the two former Rules, are very necessary, yet are not these sufficient; except withall wee know the manner, how faith in Christ doth save us: for except we be inlightened with the knowledge hercof; we may erre, by thinking we are iustified by it, otherwise then indeed we are. Thou art therefore to know and learne:

1. That we are not iustified by the habit, quality, or vertue of faith, but by the use of it, or by the act of faith; which is a beleeving in Christ; for so attunes the tenure of the Scripture.

Job. 3. 16. 22.
10. 43.

Rule 3.

Mat. 6.11, 12.

2. Thou must know, that the act of faith, which is beleev^{ing} in Christ, is not one act onely, once for all done, and no more; but that it passeth through the whole course of our lives, and is renewed and continued every day. For seeing we must crave pardon of sinnes every day, as well as begge daily bread, and we may not crave pardon without faith in Christ, therefore must wee beleeve in Christ every day.

3. Thou must know, that the act of faith, which is beleev^{ing}, or trusting to, or in Christ, doth not iustifie us, for any merit or vertue that is in it, but for the merit and the worthinesse of the person in whom faith trusts, or in whom we trust by faith, which is Iesus Christ, the Sonne of God, and of the Virgin Mary, who is the onely proper, and immediat Object of our saving faith.

Simil.

For even as it is not the hand, that layes on the Playster upon a sore, that cures and heales it; but the Plaister it selfe, and the healing vertue that is in the Plaister, laid on by the hand; so is it not faith, (whereby we lay hold on Christ) that cures and saves our soules, but Christ who is layd hold on, by

by the hand of faith that cures us.

Wee are to know therefore, and to believe, that faith iustifies us onely, as the condition appointed by God, and required on our part, to make us capable of salvation, in this sence;

Whereas by the first Covenant, which was the Covenant of the Law, and of Workes, no man could attaine eternall life, because they are breakers of it; and therefore without the righteousness required in it. And whereas God notwithstanding will have some to live eternally, and yet not without righteousness, therefore hath it pleased God, who as Sovereign Lord of all, can appoint what meanes he will, to make us capable of life; so appoint in the second Covenant (which is the Covenant of Grace) that faith shall be our righteousness; that is, that he will accept of our faith in Christs righteousness; and death, in stead of the righteousness of the Law; and that wee shall by faith in Christ, be as capable of eternall life, as if wee had in our persons actually and fully kept the whole Law, and had never sinned. So that faith in Christ iustifies us not of merit, but of favour; not of it selfe, but by Gods appointment;

Rule 3.

not as it is in us, but as it rests on Christ, because now by the second Covenant, God requires no more at our hands, to give us interest to eternal life, then that we should honor his Sonne, by trusting to him alone for salvation: for God will accept of this on our part, in stead of the righteousness of the Law, and by faith in Christs perfect obedience unto all Gods secret and revealed will, all our imperfect obedience shall be accepted of him, and crowned by him in the kingdome of heaven.

If any chance to aske, why faith in Christ, above all other Graces, should be the righteousness, which God requires in the New Covenant, to make us capable of eternall life, and which he appoints and accepts to our iustification?

I answer, Though we could give no reason, yet must wee beleieve it to be true, because God hath so revealed it. But the Apostle gives one reason, where he saith, that the inheritance of Heaven comes by faith, that it might be by Grace, so the end the promise might be sure to all the seed: that is, the promise of salvation was made to faith, or to them that have faith in Christ, that the salvation promised

Rom. 4.16.

mised, might come to men, by the free grace and mercy of God, and it might be sure to them, which it could never have beene, if it had come by the works of the Lawe, because none ever could doe them.

And (if I may bee bold, according to Analogy of Scripture, to give another reason) I coniecture, that therefore faith in Christ doth iustifie us, and that we are accepted as righteous by faith in Christs righteousness and sufferings, rather then by any other grace of God; because faith in Christ doth (more then any other grace) both most abase mans worthinesse, to whom the Covenant is made, to the end he may go out of himselfe, and emptie himselfe wholly of all trust and confidence, in any meanes within himselfe for salvation; and also because it doth most magnifie Gods free and rich mercie, and the worthinesse, and al-sufficiencie of the death and obedience of Christ, in whom the Covenant is made, to the end they may ~~honour~~ him onely, by trusting to him so much the more confidently for salvation.

And yett lest thou shouldest collect from hence, that if thou have faith in

Rule 3.

Christ, thou shalt be saved, though thou hadst no charity, or obedience in thy life; I say, for the present (till I come to the sixth Chapter) that though faith alone doe iustifie before God, yet doth it not before men; though faith alone doth iustifie, in the act of Iustification; and when it doth iustifie, yet is it not alone in the party that is iustified: but workes doe accompany the same, to testifie the verity of the Iustification, and the truth of the faith it selfe.

Now then (good Reader) examine thy selfe concerning thy knowledge and understanding, of the manner how faith doth iustifie; and if thou hast thought that it doth iustifie, as a part of inherent righteousness, (as the Papists doe) or as having any vertue in it selfe to procure it, as Libertines may imagine, (that have no good workes) then hast thou beene deceived all this while: and therefore now learne to know the true manner, as I have said, to the end thou maist know both when thou believest to Iustification, and that thou believest truly, and effectually thereunto: assuring thy selfe, that though God hath ordained faith to iustifie us, yet shall it not be effectuall to that end, except

Rule 3.

cept thou use it to that end, in that order, and after that manner as himselfe hath appointed; perswading thy selfe, that thou shalt not attaine salvation by faith, for the worthinesse of the grace it self; but of the object of the grace, which is Christ; who is the Person, in whose merit faith rests and trusts for salvation: neither that thou shalt obtaine salvation by thy faith, if it be not lively, to stirre thee to holines both in heart and life before God and men.

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THOUGH we believe, that will in
itselfe, and understand how
both have us, yet is not this the
accept we know how we come
to it, and therefore it is necessary that
we should by these means we attained
unto it. For except we can tell this, it
is in vain to us to hold of our faith.
For as we have the faith, and know it
and we hold it called in question, it is
not enough to say it is ours and we will
hold it, except we know how we hold it,
and

1012

Rule 4.

THE FOURTH RULE.

CHAP. VII.

*Whether diddest thou get
thy Faith by the ordi-
nary meanes, by which
God usually workes
Faith in the hearts of
his children?*

THough we beleeve, faith will iu-
stifie us, and understand how it
doth save us, yet is not this suf-
ficient, except we know how we came
by it; and therefore is it necessary that
we shew by what meanes wee attained
unto it. For except we can tell this, it
is in vaine for us to boast of our faith.

Simil.

For as when the title, and tenure of
Land we hold, is called in question, it is
not enough to say it is ours and we will
hold it, except we shew how we hold it,
and

and that by Deeds of conueyance good in Law, from them that had power to give, let, or sell the same. Euen so, when God or Satan shall try our faith, it is not enough to say wee have a saving faith, except wee can proue how wee came by it: *viz.* how it was wrought in us by him, that had right and might to worke it, & by the right meanes where, by he vsually workes it.

For as it is not wrought by the meanes, or instrumentall cause, without the efficient, (because *Paul may plant, and Apollos may water, but God must give the increase:*) So neither in the established Church of Christ, is it wrought by the efficient, without the instrumentall; because *faith comes by hearing.* Now the efficient cause, is God onely; and the instrumentall cause, is the preaching of the Gospel.

That God is the Author of a saving faith, and the worker of it in his children, I prove, not onely because it is generally attributed to the whole Deity, where it is expressly said to *bee the gift of God:* but also, because in the New Testament it is particularly attributed to each person in the Trinitie: to the Father, as where our Saviour Christ saith,

No

1. Cor. 3. 6.

Rom. 10. 14.

Eph. 2. 8.

Rule 4.

Ioh. 6. 44.

Vose 65.

Heb. 12. 3.

1. Cor. 12. 9.

2. Cor. 4. 13.

1. Cor. 1. 21.

No man can come to mee, except my Father draw him, Ioh. 6. 44, 65. or except it be given him of my Father: To God the Son, where Paul calls him, the Anchor and firmisther of our faith; and To God the Holy Ghost; where Paul saith, To one is given faith by the same spirit: and therefore it is called the spirit of faith; because it is given by the Spirit; there being a different worke of each Person, in the giving of faith: because God the Father giues faith, for his Sonnes sake, by the operation of the holy Spirit.

And indeed how can it choose but be the worke of God, seeing it is a worke above Nature; I meane not only above Nature corrupted, to which it is foolishnesse: but euen above the nature of man, before his fall: for though Adam in his innocency had a faith wrought in him, whereby he might trust in God (if he would) to keepe him, in that estate of innocency, wherein he was created: yet had hee not then this faith in Christ; because faith in Christ, is faith in a Saviour or Mediator. Faith in a Saviour, supposes need of a Saviour: Neede of a Saviour, supposes sinne committed; and Adam committed no sinne, as long as he continued in his innocency.

If any chance to aske mee how faith can bee the gift of God, and why it should not be in our power to beleieve in Christ, when we are called to it, seeing God doth exhort and command men therevnto:

I answered, that the Lord doth therefore use such exhortations to perswade men to beleieve in Christ (though of themselves they be not able to beleieve) because the power of God doth so accompany such commandements of his, that by, and together with them, hee doth move, and incline their hearts to beleieve in Christ, and thereby workes it in them. The practice and experience whereof, wee may evidently see in the *Acts*, where when *Paul & Barnabas* preached the Lord Iesus, and exhorted them to beleieve in him: the Text saith, *that the hand of the Lord was with them, and a great number beleeyed, and turned to the Lord: so* that it can no more truly be collected, because Christ bids and exhorts them to beleieve in him, that therefore they have power of themselves to beleieve, then it can be inferred, that *Lazarus* had power of himselfe to revieve, and come out of the graue; because Christ bid him *come forth*; in as much as the power

Rule 4.

Act. II. 20, 21.

Iob. II. 43.

of

Rule 4.

of Christ, accompanying his own commandment, was the efficient cause of making him come forth.

As touching the meanes or instrument, by which God workes faith in Christ, which is the second point: I say; it is the preaching of the Word of God for so saith Paul, *Faith comes by hearing, and hearing by the Word of God*: (that is) faith comes by hearing the Word of God preached.

For the clearing of which point, two things must bee distinctly handled and confirmed. First, what doctrine of the Word it is, that must worke faith in Christ, namely, the Gospell. Secondly, how that doctrine is made effectuell to the begetting of Faith: namely, by preaching.

The doctrine to be delivered, for the begetting of faith in Christ, must be the Word of faith: the Word of Faith, is the Word of promise: the Word of promise, is the Gospell; and the Gospell, is the preaching of Iesus Christ crucified: (that is) the preaching of that doctrine that promisseth salvation to them that beleeve in Christ. For though Christ is preached forgiveness of sinnes, and by him all that beleeve, shall bee justified from all things,

Rom. 10. 17.

Rom. 10. 8.

Gal. 3. 8. 18.

Rom. 10. 8. 15, 16.

Act. 11. 20, 21.

Rom. 16. 26.

Act. 13. 39.

Chap. 7. A Tryall of Faith.

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Rule 4.

things, from which they could not be justified by the Law of Moses: For although all the Word of God be good, and to be believed; and though other parts of the Word of God (besides the Gospell) being preached, may by Gods blessing worke in us faith in God, for temporall blessings; yet can no part of the Word worke in us faith in Gods mercy by a Mediator, or faith in Christ for spirituall and eternall blessings in heavenly things: but the Gospell onely, which is the power of God to salvation to them that believe.

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Rom. I. 16.

Indeed the Law may bee a Schoole-master to drive us vnto Christ: for the Morall Law may drive us to Christ, by convincing us of sinne, and of condemnation, the iust desert of sinne; yea, the Ceremoniall Law may draw us to Christ, by telling us that Christ was the end of the Law; because all the sacrifices, and offerings thereof pointed at him, that was to come to be the true Paschal Lamb, or Passover, that was to be sacrificed for our finnes; and all the washings and purifyings of the Law taught us, that the blood of Christ should cleanse us from all sinne: and yet for all this, cannot the Law worke in men, a saving faith; because

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Rom. 3. 20.

Rom. 4. 15.

Rom. 10. 4.

1. Cor. 5. 7.

1. Iob. 2. 7.

Heb. 9. 14.

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Rule 4.

Levit. 18. 5.

because it doth not so much as command it, and the Law doth not command it, because it presupposeth perfect obedience to it, which whosoever doth performe; *shall live without faith in a Mediator.*

The second point considerable, in the working of faith by the Word, is touching the manner how the doctrine of the Gospel becomes effectually to the working of a saving faith; and this is to be shewed in two particulars. First, in respect of the Ministers & preachers of it. Secondly, in regard of the hearers.

Luk. 19. 10.

That faith may be wrought in men by the Word, two things must be done. First, Ministers must preach the Gospel (that is) expound and make plain to the capacitie of the people, that there is mercy with God for sinners; and that hee hath made a Covenant with mankind; that though they bee lost in *Adam*, yet shall they bee sought; and found *again in Christ*: though damned in themselves; yet shall they bee saved in him; and for this end they are to publish, and expound, how fit a person Christ is to save them, being wholly righteous, and without spot; and how able,

A Tryall of Faith. Chap. 7.

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able, being the Sonne of God, in whom
God is well pleased; as also what hee
hath already done for them and their
salvation: namely, that hee dyed a bit-
ter, and a shamefull death on the Crosse;
that by his death, hee might overcome
him that had the power of Death, which is the
Divell, and reconcile them perfectly un-
to his Father.

Ratoph

Math. 3. 17.

Heb. 2. 14.

These points (I say) and such points
as these, are to be propounded; and ex-
pounded to the people, by the Minis-
ters of the Gospel, to whom is committed
the Ministerie of Reconciliation: For thus
saith the people beare witness: Preach ye.

2. Cor. 5. 18.

Rom. 10. 14.

But though Preachers teach never
so painefully, and lay open these things
then so plainly; yet except the people
heare these points preached, how shall
they beleeve in him of whom they have not
heard?

Rom. 10. 14.

Now if any man be desirous to know
more particularly, how God workes a-
living faith by the Ministers preaching;
and the peoples hearing, (I suppose) the
course is this:

7. 21. 151

4. 2. 102. 1

First of all, when the Gospel is prea-
ched, (that commands us to beleeve in
Christ, & promisseth salvation to them
that trust in him:) and when people

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come

Rule 14.

Act. 26. 14.

Act. 16. 28.

Ephes. 1. 18.

Act. 13. 7.

1. Cor. 3. 4.

come to heare, the Spirit of God doth move those that heare it, to attend to the Doctrine of salvation preached. For so we reade he did so. *Lydus*, whose house the Lord opened, that she attended to Pauls preaching. For except they diligently marke the doctrine, how should it doe them good? moste eligible. Thus said

Secondly, upon this diligent attention, and together with it, God doth enlightens the minde to conceiue, and understand the way of salvation taught by the Gospel; He cur, ke them from darkness, saith he, that the eyes of their understanding being enlightened, they may know what is the hope of Gods calling, and the riches of the glory of his inheritance in the Saints.

Thirdly, upon the enlightning of the minde, with some knowledge, and understanding of the Gospel, the Lord by his Spirit also perswades the mindes of Heares to beleue the Gospel; and to assent to the truth thereof. For so we reade, that the Lord chose Peter, that the Gentiles by his mouth should heare the word of the Gospel, and beleue: yea, Paul and Barnabas were Ministers of Christ, by whom the Corinthians beleued.

Fourthly, after God hath wrought in men, a beleefe of the truth of the Gospel,

Chap. 7. *A Tryall of Faith.*

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Gospell, he inclines their heart also, to be affected with the goodnesse of the thing promised therein, which is salvation, and thereupon to hunger and thirst after it, that is, earnestly to desire it.

Rule 4.

Matth. 8. 33.

Lastly, the Lord perswades the heart, to trust in Christ for salvation, according to the doctrine affected, beleaved, understood, and hearkened vnto: as is plaine by that of the Apostle to the *Epheſians*, of whom he saith, *that they trusted in Christ, after they heard the Word of truth, the Gospell of their salvation, in whom also after that they beleaved, they were sealed with the spirit of promise.*

Ephes. 1. 12, 13.

Now if any man desire to be resolved, whether the reading of the Gospell, and other good bookes expounding it, may not worke in men a saving faith:

I answer: though in the time of persecution, when there is no publike preaching of the Gospell permitted, and in places where there is no possibilitie of hearing the Gospell preached, a saving faith may through Gods blessing be wrought by the reading aforesaid; that is, by the reading of such good bookes as expound and apply the Gospell, in the duties and comforts of it; else must we

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Rule 4.

of necessity hold, al that lived, and dyed in the darknesse of Popery, and in the persecution of those times, to live and dye without a saving faith, and consequently, without salvation, (which is too hard a censure to passe upon them) because they had no preaching but reading only: they could heare no Sermons, but onely read good bookes in secret: yet, I say, that in a settled Church (such as England is) where there is a Ministerie established, and authoritie given to preach the Gospell, and where there is preaching to be had; in this case, the preaching of the Gospell is the ordinarie meanes, whereby God is pleased to worke in men a saving faith. For when *Paul* saith; *How shall they beleeve in him, of whom they have not heard? and how shall they heare without a Preacher?* and when hee affirmeth, that *it pleased God by the foolishnesse of preaching, to save them that beleeve*; what can wee collect lesse, then that the preaching, that is, expounding and applying of the doctrine of the Gospell, is the ordinarie way which God hath appointed to worke faith in Christ withall; so that whosoever may have preaching, but will content himselfe with reading; I know

Rom. 10.

1. Cor. 1. 21.

nota bene.

Chap. 7. *A Tryall of Faith.*

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know not how faith in Christ should be wrought in him, that despiseth the ordinance of Christ, which he hath appointed for that end.

Rule 4.

Now then, to the end I may upon these premises, draw to a conclusion of this Rule; I humbly pray the Reader to examine himself by this Rule: Hast thou lived, where the Gospell hath beene preached, and in a Parish, where the Doctrine of the way and meanes of salvation hath beene published, and laid open? examine thy selfe whether thou hast come to heare it, and being come, hast attended to it, and by attention hast understood it; and after the understanding of it, hast beleevved it, and assented to the truth of it; and upon the belief thereof, hast been affected with the desire of salvation offered in it. If thus God haue wrought, in thee, and after this worke, thou hast come to call thy selfe on Christ for salvation, according to the Gospell: then hast thou a good evidence indeed, that God wrought kindly upon thee, and thou maist safely perswade thy selfe, that thou camest rightly by thy faith in Christ; and that it is truely wrought in thee; because it hath beene wrought by the direct

Q 3 meanes,

Rule 4.

meanes, which is the preaching of the Word, namely, the Gospel; and by that manner of efficacy, by which it becomes usually powerfull to the working of a saving faith in others.

Otherwise, if thou say thou beleevest in Christ for salvation, and trustest to Him alone for it, and thou comest by this faith but by tradition onely, either because thy Parents and friends that brought thee up, are of this faith, and Religion; or because the King of the Country where thou livest, doth publickly professe, and defend this faith: If thou hast never been a diligent hearer of Sermons, but one that hast contented thy selfe with bare prayers, service and reading, and contemned preaching; or if thou hast heard any Sermons, they have beene matters of History onely, or Morallitie, and not the Gospel; or if thou hast come to heare the Gospel preached, thou hast usually slept, or lookt about, or read on some other prayer booke, or thought on some other matters: so that thou couldest not attend; or if thou didst attend, yet thou carest not for the understanding of points delivered, or doubtst of the truth of them; or

*Rule for
examination
of the
heart of
the
sinner*

*man ought
to understand
the word
of God
by his
owne
reason
and
conscience
without
the
help
of
any
other
man
or
book
or
writing
or
any
other
thing
but
by
the
word
of
God
only
and
by
the
work
of
the
Holy
Spirit
in
the
heart
of
the
sinner*

*the word of God only, is of better use, and
more to be esteemed by you for preserving*

Rule 4.1

I have been of
 my heart for
 to comfort
 with the word
 & pray often
 weeping
 his minister
 hands were
 to sleep
 of spirit. and
 I would
 to put away
 in for
 for to
 at the people
 I am so
 to be a friend
 done by
 of I would
 not let it
 stand to
 of full in
 as a man
 yielded
 but I am
 here to be
 understood
 so for my
 part made
 under

Q 4

Oh let us not forget to pray unto of Lord of
about all our trials and sorrows

Rule 4.

to worke a saving faith in them ; and the rather because they are open neglecters, and contempters of the ordinary meanes.

Simil

For as when the Lord having created and appointed the creatures that grew out of the earth for mans foode, and commanded the eating and drinking of them, for the continuance and preservation of life ; if any man shall neglect these ordinary meanes, and will not eate and drinke of them, but expect new creatures, and meanes for foode and maintenance of health and strength, the Lord will not give them, but iustly suffer that man to die, because he willingly starues himselfe : even so now that the Lord hath ordained, and appointed meanes of spirituall foode, to nourish the soule to eternall life, which is the preaching of the Gospel, and given us the same, hee will not deuise nor raise vp a new meanes to thee that despisest the old ; not an extraordinarie to thee that contemnest the ordinarie, because thou imaginest the meanes to bee either needlesse, or fruitlesse, idle or insufficient. Specially when thou mayest (if thou wilt peruse the Scriptures) see abundance of exam-

examples of Christian men, in whom this saving faith hath beene wrought by the preaching of the Gospell ; as namely, *Act* 4. 4. & 8. 12. & 13. 12. & 14. 1. & 15. 7. & 17. 4 & 19. 9. wherefore if thou wouldest have a saving faith wrought in thee : my counsell to thee now is (for it is not too late at any time to mend truely) that thou come to Gods ordinance, which is the preaching of the Gospell, and that thou come to it, as to the ordinance of God appointed to save thee, that so thou maist be saved by it, and have a saving faith wrought in thee by the same, and it may be a *saour of life unto life unto thee.* Pray God to make thee attentive to it; by attention to make thee understand it; by understanding to perswade thee to beleeve it; and by beleeving, to moove thee to be affected with the good thing offered in it, that so the Lord may make thee trust in Christ for salvation according to the Gospell.

1. Thes. 2. 13.

2. Cor. 2. 16.

*Not son at
might a man
understand go
pell. Under the
bringing of a
sion to be
it, a blessing
cause us to
good by ing
in it.*

And to thee which art a true Christian, and not onely a member of the true Church, by professing the true faith, but a member of Christ, by having it; to thee my exhortation is, that

Rule 4.

1. Pet. 1. 18.

1. Pet. 2. 2.

that as thou hast beene already begotten to Christ, *by this immortall seed of the Gospell*, so thou wouldest indeavour to bee preserved in this spirituall life by the same: and that thou wouldest as a *new-borne Babe*, still desire the sincere milke of the Word of God, that thou maist grow thereby, in the comforts of faith in this world, untill thou attaine the end of thy faith, which is the salvation of thy soule, in the world to come.

THE

THE FIFT RULE.

CHAP. VIII.

*Whether wast thou right-
ly prepared to beleeeve
in Christ, by other gifts
of the Spirit, that hee
worketh in men, before
they have a saving
faith?*

THAT a saving Faith is not wrought in men all at one instant, before the Spirit of God worke any other worke of grace in them, is evident, both because *Iohn* the Baptist was to *prepare the way* to Christ; and also because Christ himselfe saith, None can *come to him*, (that is, beleeve in him, *Ioh. 6. 44.*) except his Father

Luke 3. 4.

Ioh 6. 44.

Rule 5.

ther draw him; that is, incline his heart thereunto, by some meanes teach him how to beleeve, give him power to beleeve, of one that is unfit, unable, and unwilling to beleeve in Christ, make him fit, able, and willing thereunto, and worke in him some graces, that dispose him thereunto.

1. Cor. I. 21.

For seeing Christ was a *stumbling block to the Iewes, and foolishnesse to the Gentiles*, how could they ever come to beleeve in him for salvation, except the Lord first wrought a change in them, by enlightening their mindes to vnderstand and beleeve the Gospell, and also incline their hearts to seeke for salvation by it; not by compelling them against their wils, but by bending their wils, and (as it were) drawing them by certaine cords thereunto?

The cords by which God drawes men to beleeve in Christ, are generally two, (each beeing twined of many threds, that is, each motive perswading to beleeve upon many grounds.)

1. The Spirit of God drawes men to beleeve in Christ, by making them to know and beleeve, that they have need of Christ to save them; for they that are sicke, who feeble the need of a Phisician, will

Chap. 8. *A Tryall of Faith.*

will seeke unto him to be cured.

2. Gods Spirit drawes men to beleeve in Christ for salvation, by causing them to know and beleeve, that there is salvation to bee had for them, who feeling their need of Christ, doe goe unto him, that is, trust in him for salvation. For the knowledge and beleeve, that the Prophet in Samaria could cure diseases, moved *Naman* to goe to him to be cured of his Leprosie.

1. To make men know and beleeve they have need of Christ to save them, the Lord sends them his Word, by the preaching and attentive hearing whereof, he workes in them a knowledge and beleeve, not onely that they are sinners originally in *Adam*, and by nature, and actually in their owne persons, and by conversation, but also that for their sinnes, they are in a miserable, and cursed estate, because of the wages of sin, which is eternall death and condemnation.

Which points of their sinfull and damnable estate, the Lord causing them to lay to heart, and to be affected with them, by reason of the danger wherein they are: the laying of them to heart, causeth them by Gods blessing, 1. To feare

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Rule 5.

Matt. 9. 12, 13.

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2. *King. 5. 7, 14.*

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Rom. 3. 20.

Psal. 51. 5.

Rom. 5. 12.

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Rom. 3. 9. 11, the 19.

Gen. 2. 17.

Rom. 6. 21. &

4. 15.

Legall preparations to faith in Christ.

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Rule 5.

Act. 9. 6. &
16. 29.

2

Zach. 12. 10.

Act. 2. 37.

Mat. 11. 18.

3

Luk. 15. 17, 18.

& 18. 13.

Mat. 5. 3. luk. 4.

18. luk. 15. 17.

4

Act. 2. 37. &

16. 30.

5
6

Luk. 15. 18.

feare Gods iustice, and to tremble at the consideration of his heavy displeasure, lest it should fall on them, as they have iustly deserved. 2. To sorrow for their sinnes, with a mournfull lamentation, as if they were prickt at the very heart with the point of a dagger, and to grone under them, as if they were oppressed with some unsupportable burden. 3. To confesse their sinnes, and their unworthinesse of salvation, by reason of them. 4. To bee *poore in spirit*, and to acknowledge their unability to save themselves by any righteousness of their owne in themselves. 5. To consult what to doe, in this wofull and wretched case, and to enquire, whether or no, there be any mearies of deliverance for them. 6. And in the last place to have some thoughts of leaving their former evill wayes, that have brought them into this wofull plight.

And by these sixe workes of the Spirit (for nature onely doth not worke them, seeing they are wrought by the Word, and are not in all naturall men) upon the minds and wils of men, they are forwarded, and prepared to seeke for salvation, and driven thereunto, for feare of punishment, even as they are

are compelled and moved to seeke for a pardon from a King, who know themselves condemned to die, for some theft or treason.

2. But this is not preparation enough to faith in Christ; for if this were all, it were to little purpose: and therefore after this, there followes another worke, (mentioned before) which is a knowledge and beleefe of the Gospell, which is this, That notwithstanding their sinfull and cursed estate in *Adam*, and in themselves, yet is there salvation to be had for them, who feeling their need of it, with weary and heavy laden hearts, do seeke and reparaire to Christ to be saved; which was the second cord mentioned before, by which *Isa*d, Gods Spirit drawes men to repent and beleefe in Christ for salvation.

Now to make men know and beleefe, that there is salvation to be had; for them that seeke it, the Lord by his mercifull providence sends them the preaching of the Gospell; wherein is promised salvation, by the expounding and applying whereof, they come to understand these points of Christian Religion: namely, First, who it is that
must,

Rule 5.

L. 5. 3

Rule 5.º

1. Tim. 1. 15 &

2. Cor. 5. 1. Joh. 2. 1.

2 ..

Joh. 3. 16. & 6.

27. 3 ..

Mat. 10. 28. act.

20. 28. 1. pet. 1.

18. & 2. 24.

revel. 1. 5.

Joh. 3. 16. act. 10

43. & 13. 39.

mat. 11. 28.

Eyangelicall
preparations
to faith in
Christ. . .

Act. 13. 48.

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1

Mat. 13. 44.

2

Mat. 5. 3. . .

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Mat. 6. 33. ioh.

6. 27.

4

must, will, and can save them, viz. Iesus Christ onely, the Sonne of God, and of the Virgin Mary. Secondly, how hee comes to be a Saviour to mankind, namely, by the appointment of God the Father. Thirdly, whereby it is that he will save, namely, by offering himselfe up a sacrifice to God his Father, and giving his life for the world. Lastly, whom he will save, namely, all those that beleve in the Lord Iesus Christ, whom God hath sent, and trust unto him onely for salvation.

These points of the Gospel, and such as these be, when men have heard, understood, and beleaved, them doth the holy Ghost cause them (that are *ordained to eternall life*) to lay them to heart, and to be affected with them, by reason of the great benefite (which is salvation) that is so freely and graciously offered to them therein, and the laying of them to heart by holy and serious meditations, moves them, 1. highly to esteem of the salvation offered them in the Gospel: 2. earnestly to desire it, and to hunger after it: 3. to seeke diligently in the use of the meanes prescribed to that end, to attaine it: 4. and lastly, somewhat more resolutely to be encouraged;

Chap. 8. *A Tryall of Faith.*

Rule 5.

raged, in hope of pardon, to turne from their former evill wayes, and to purpose to returne to God, who offers himselfe so gracious unto such wretched sinners.

And when people are thus wrought upon by Gods Spirit; when their mind is enlightened with the knowledge and beliefe of these points of the Gospell, and their hearts affected with the necessity of having, the possibility of getting, and the excellencie of enioying so worthy a thing as is salvation; by so worthy a Person, as is the Lord Iesus; and for such ungracious persons as themselves are; how is it possible, but they should bee more fitted and prepared to seeke for salvation by Christ; and by this beliefe of the Gospell more forwarded to beleve in Christ; and drawn thereunto in hope of pardon; even as the Syrianis were mooved and drawne to sue for a pardon of *Abab* the King, because they had heard, the Kings of Israel were mercifull men.

Having drawn out at length these two cords, and fastened them both to the head, and understanding, as also to the heart and affections, to the end men may be drawne by them unto Christ,

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to

1. King. 10. 31.

Rule 5.

to seeke for salvation by faith in him. It remaines, that I exhort the Reader, to lay himselfe to this line, and to examine himselfe by this Rule, to the end he may discerne whether he hath beene thus wrought upon or no.

Now then try thy selfe (good Reader) hath God prepared a way in thy heart to beleeve in Christ, by causing thee to know, beleeve, and feele thy need of salvation by Christ, by reason thou art in thy selfe, in a cursed estate through sinne? doest thou feele the burden of them in thy conscience, and is thy heart pricked and afflicted therewith? doest thou feare Gods iustice, and art thou sorry for thy sinnes? doest thou acknowledge thy selfe unable and unworthy to save thy selfe? doest thou bethinke thee, whether there bee any hope of remedy, and enquirest thou after it? and (to conclude) doth thy heart begin to bethinke of taking a new course, and of living no more so wickedly? then art thou not farre from the kingdome of God, but in a good forwardnesse in thy way to heaven, if withall (having heard of the Gospell) thou beleevest there is salvation to be had, thou heartily desirest it, thou earnestly

nestly seekest for it, and by the hope of pardon, through the beliefe of the Gospell, thou purposest in the truth of thy heart, without hypocrisie, to leave thy former evill wayes, and to turne to God: otherwise, if thou hast felt none of these preparing workes of the Spirit, to fit thee for Christ, and for faith in him, and thou hast nothing to say for thy selfe but this, that thou hast a generall perswasion, (hand over head, and in grosse) that thou shalt shift as well as others, that is, goe to heaven, and scape hell as well as they, because God is mercifull, and Christ is dead, risen, and ascended into heaven; and because thou beleevest the Gospell: then art not thou as yet fit to goe to Christ, nor to trust in him for salvation: and therefore thou must labour in the use of meanes to be so inlightened in thy mind; and so affected in thy will, as I have said, if ever thou wilt duely and truly, comfortably in thy selfe, and acceptably unto God, beleeve in Christ for eternall life.

But if by the preaching of the Law and Gospell, Gods Spirit did thus worke upon thy mind and will, as hath beene said before, to beleeve in Christ, then wast thou rightly prepared to be-

Rule 5.

leeve in Christ, and mayst boldly and safely say, thou hast a saving faith, specially, if withall there have followed the fruites of it, in thy holy life, whereof more at large in the next Chapter.

I doe not say, that this preparation is wrought in all men in the same degree, but men are made to feele their need of Christ, according as God is pleased to make them sensible of their sinnes and misery; for some are more subiect to be cast downe, and troubled in mind, then other are; and consequently more forward to hunger and thirst for Christ, and for salvation by him: but this I say, that all Christians are thus prepared, more or lesse, to faith in Christ, before they can, or will beleeve in him.

Neither will I contend so eagerly about the order of this preparation, as to goe about absolutely to determine, that this grace is alwayes wrought in the first place, and that in the second, in every Christian; nor yet to dispute, and decide, whether or no, they bee all wrought at one instant time, in every particular man or woman alwaies, but I am of opinion, that they are all wrought in men in some kind or other,
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in one measure and degree or other, before they can or will be fit and able to trust in Christ for salvation; and that most usually they are wrought in them in that manner, as I have said.

Having declared, how men are fitted to beleeue in Christ; and in that declaration affirmed, that a beginning of repentance, is one meanes to prepare them thereunto, (namely, a smaller beginning of purpose to forsake former sinnes, upon the preaching, understanding, beleeving, and laying to heart of the Commandements, and threatning of the Law broken, which convince them of their sinne and misery; and a greater worke thereof, upon the preaching, understanding, beleeving, and laying to heart, of the promises and comforts of the Gospell, which offer grace and mercy:) It will be very needfull to insist more at large upon the point, (the rather) because there be many that make much doubt of that point and many that are grounded and settled in a quite contrary opinion.

For this end, I will doe foure things:
1. I will shew how farre-forth repentance is wrought before faith in Christ, to the end I may not be mistaken, and

Rule 5.

thought to be of opinion with some other in the precedencie of repentance unto faith. 2. I will proove it by reasons grounded on the Word, that repentance is so farre begun indeed, as I shall say, to the end I may not mislead any into error. 3. I will answer the mainest Obiections against it. 4. And lastly, I will make particular use and application of the point. And these foure severall points shall bee comprehended in foure severall and distinct Sections.

§. 1.

Of the state of the Question, and how farre I affirme Repentance goes before faith.

Touching the first point, I humbly pray, it may be diligently observed, and remembred, what I hold, concerning the precedencie of repentance unto faith: and that for this purpose, they would consider generally, of what repentance I speake in this question; namely, of a true change of the heart, consisting in a purpose of leaving our former sinfull courses, and serving God better; and also of what faith, namely, of faith in Christ, or that act of faith whereby sinners trust unto Christ, rest,
and

and rely upon him for salvation.

Rule 5.

This that I have said in generall of the nature of that repentance and faith, (whereof the question is to bee understood) shall be better conceived in foure particulars :

1. I do not hold, that repentance is wrought in men, before a beliefe of the Word, that is, either of the Law which convinceth of sinne and punishment, or of the Gospell, which offereth hope of pardon; for I thinke it is impossible a man should repent, before hee beleeeve this for a truth; that if he goe on in his sinfull life, and repent not, the Lord will punish him; and if hee doe repent, the Lord will forgive him: but this I hold, that repentance must be wrought in men, before they can beleeeve in Christ, or trust in him for salvation.

Not a difference betweene G. beliefe of word & in G. nist.

2. I do not meane, that the practice of repentance, in doing good workes, and bringing forth fruits worthy amendment of life, go's before faith in Christ, but that a true purpose of the heart to leave our former wicked lives, (which is properly repentance, as appears by the notation of the Word) goes before faith in Christ.

Not a difference betweene repentance & beliefe in Christ, & practice of good workes.

3. Neither doe I affirme, that so full

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and perfect a worke of repentance is wrought in the heart before faith in Christ, as is afterward wrought therein; when by beleeving in Christ, and by being iustified through beleeving, wee feelee the comforts of faith in our soules, which are the strongest motives to perswade to the accomplishing of it; but this I asfirme, that onely a beginning of repentance is wrought before faith in Christ; which though it bee but weake, in comparison of that which is wrought after faith in him; yet is it a true and sincere purpose of heart, (as truth is opposed to hypocrisie and dissimulation) to forsake the practice of the former wicked life, and to leade a new.

In the last place, I doe not say, that this begun repentance can be sufficient to salvation, if we could imagine a man could die before hee had beleevied in Christ: but this begun repentance, and purpose of heart, to turne from sinne and Satan and to returne to God, and new obedience is to be manifested by practice, according to the purpose, and both are to be made acceptable to God, and comfortable to our salvation by faith in Christ, when it is wrought within

within us, without which it is impossible to please God unto salvation.

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I say then fully and plainely, that before sinners can truly trust in Christ for salvation, or with any confidence craue pardon of their sinnes by Christ; they must begin, truly to resolve, and purpose in their hearts, to leaue their former euill courses, and to leade a new life.

Of the prooffe of the point, that Repentance is begunne before faith in Christ.

§ 2.

This point doth deserve prooffe, because it will bee of great use, in that being well prooved, it will bee a good ground to try our faith in Christ, and whether or no, wee truly beleeve in Christ for salvation: for if this repentance be begun in us (of which I speake) then are we well fitted to beleeve him, else wee may not perswade our selves (except we wil deceive our selves) that we have a saving faith.

And the point likewise will require prooffe, not so much in it selfe; but because many stand doubtfull of it: for whose satisfaction I have intended, and directed this Discourse and disputation.

In

Rule 5.

In both these regards, I crave of the Christian Reader diligence, to peruse that I have written; and patience, in regard of the length thereof: and the rather, because I have not done it hastily, but upon great study, and mature deliberation: nor have I done it vainely, out of any affected humour of singularity (God is witnesse:) but onely in zeale of Gods glory, and the salvation of mens soules, for the good of the Church of God. For I know by good experience, that the understanding, believing, and laying to heart of the truth of God, which I have written in this matter, will be beneficiall unto many, in that, those that have not this repentance begunne in them, shall hereby be convinced plainly not to have a saving faith, to the end they may labour to get both, and in that order that I have said: and those that have, shall bee soundly and undoubtedly assured they have a saving faith, and may boldly go to Christ for salvation; namely, because they have begunne to repent, and therefore are persons qualified for it, and rightly prepared thereunto, as shall bee shewed more at large (God willing) in the conclusion of this Discourse, and in the application

Note bind

plication of the same, and finishing of this fift Rule.

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But before I come to the prooffe of the point by Arguments, I thinke it meete to cite the words of a uery Reverend, Learned, and godly Divine of our Country, and time, to the end it may not seeme strange which I asirme. The Authour is that worthy Master Perkins, who in the second Volume of his Workes, pag. 257. Col. 2. B. C. in his Commentary upon the Epistle to the Galatians, chap. 3. ver. 28. hath these words: *Wee must as good Disciples obey the Commandement, which bids us turne, and beleewe, before we can have any benefit or profit by the promises of God.* And afterward he saith againe more plainly: *Lastly, we are here taught in the working of our salvation, to keepe the order of God, which he hath set down unto us, in Baptisme. Which is first of all to turne unto God according to his Lawes; and secondly, upon our conversion, to lay hold on the promise of God, and the confirmation thereof, by the Sacraments. Thus shall wee finde comfort in the promises of God, and have true fellowship with God, if wee beginne where hee begins in making of his covenant with us, and end where he ends. And this wee must doe,*

Perkins 2. volume, p. 257.

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, doe not onely in the time of our first conver-
 sion ; but also afterwards in the time of our
 distresse and affliction ; and at such time as
 , by frailty wee fall and offend God. In a
 , word, if for practise wee alwayes keepe our
 , selves to this order, we shall finde true com-
 , fort both in life and death.

I could not have desired this worthy
 Divine to have spoken more fully, nor
 more plainely for mee then hee hath
 done. Out of his words therefore I
 thus reason :

First, if that Commentary upon the
 Epistle to the *Galatians* bee the Worke
 of Master *Perkins* , as it is, except hee
 have great wrong, or except it can bee
 disproved.

Secondly, if he in this place alledged
 doth speake of true repentance and sa-
 ving faith, as he doth, because he speaks
 of that repentance which is a cōversion
 and turning to God according to all
 his Lawes , and of that faith which is
 a laying hold on the promises of God,
 for the finding of true comfort to
 our soules, both in life and death ; and
 for the having of true fellowship with
 God.

Thirdly, if hee say plainely and di-
 rectly, that this is the order of God,
 which

which he hath set downe in Baptisme, that men must first turne to God; and secondly, and upon that conversion lay hold upon the promises.

Fourthly, and lastly, if he say this must be done, and this order of repentance and faith is to bee kept both in the first conversion (which is repentance from dead workes;) as also from sins which we commit after our first conversion, and our first beleeving in Christ: All which are cleerely laid downe in the testimonie alledged: then may it from thence easily and truly bee collected, that it was Master *Perkins* opinion and iudgement, that repentance is truly begunne before a saving faith, as I have affirmed.

But because in matters of doctrine, we are not to rest in mens iudgements, nor in their testimonies, (because they are but probable Arguments) but ~~the~~ ^{the} Reasons, taken from the testimonie of God, which is his written Word: Therefore for the better satisfying of the Reader, I will produce some Arguments to make that good which I have said, and I will produce them in that forme, that the simple may conceive the better of them; & each Argument shall

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shall bee contained in severall Sections. But first of the Arguments of necessarie consequence: and then of them that are very probable.

ARGUMENT. I.

Repentance is begunne before faith in Christ; because the repentance of the Publicans and Harlots, Math. 21. 32. was begunne before their faith: and theirs was true repentance, and a true saving faith.

The reason is good; because there is but one true repentance, and one saving faith that is required of all them that shall be saved: So that if the repentance and faith of the Publicans and Harlots in the Text alledged, were the true repentance and faith that God required of them to salvation, and their repentance were begunne before their faith, then is the repentance of other Christians likewise begun before their faith.

To make good this reason, two points must bee further confirmed: 1. That the repentance of the Publicans and Harlots, *Math. 21. 31, 32.* was begunne before their faith. 2. That their Repentance and Faith, were true repentance and saving Faith: and each point I will prove by Reasons. But first,
of

of the prooffe of the first point.

1. The repentance of the Harlots and Publicans, *Math. 21. 32.* was begunne before their faith, because their repentance was a meanes unto it, or was to it as a meanes to an end.

The reason is good: because the meanes to an end, are alwayes before the end it selfe, in as much as it is the beginning or cause thereof: for the beginning must alwayes bee before the end; and the cause before the effect. So that if the repentance of the Publicans and Harlots were to their faith as a meanes to an end; then must it needs be begun before their faith.

That the repentance of the Publicans, &c. was to their faith as a meanes to an end, I proue, because it is necessarily implied in the Text, that *they repented, that they might beleeve.* For where the Holy Ghost saith; *Iohn bare record of Christs death,* and *Iohn wrote Christs miracles, that his Disciples might beleeve:* hee implies necessarily, that the bearing record of Christs death, and writing of his miracles, were to the beleeve of the Disciples, as a meanes to an end, and consequently were before it: therefore where the Holy Ghost saith,

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Rule 3.

1. Point proved.

1. Prooffe.

Iob. 19. 35.

Iob. 20. 21.

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The Publicans and Harlots repented, that they might beleeve; hee implies necessarily, that their repentance was to their faith, as a meanes to an end, and consequently was begun before it.

Math. 21. 31, 32

And that the *Publicans and Harlots repented, that they might beleeve*, I proove from the Text by a necessarie consequence, thus: The Evangelist *Matthew* in the place alledged, sets downe the effect of *Iohns* Ministry, by two contrarie euent, in two different sorts of people: *viz* the Scribes and Pharises, the Publicans and Harlots. If then the Evangelist, in setting downe the effect it had in the Scribes and Pharises, said plainly, *they repented not that they might beleeve*: then on the contrary it must needs be implied, that the *Publicans and Harlots repented, that they might beleeve*; and consequently, that their repentance was to their faith, as a meanes to an end, and therefore was begun before it. And so much for the proove of the first point: the second followes, which I will make good: first ioyntly of them both together; and then severally of each of them apart.

2. Point proved: first generally of them both.

The repentance and faith of the Publicans and Harlots were true repentance

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tance and saving faith. 1. Because they were that repentance, and that faith; the profession, whereof was required of all them that came to *Iohns* Baptism; as it is plaine by comparing; *Math. 21. 31, 32.* with *Luk 7. 28.* for *Iohn* required the profession of repentance, and of faith; therefore hee required the profession of the true repentance, and of the saving faith. 2. The repentance of the Publicans and Harlots, *Mat. 21. 31.* and their faith was the true repentance and the saving faith; because it was that whereby they entred into Gods Kingdome: and for want of which the Scribes and Pharises could not enter: for no repentance and faith can entertaine into Gods Kingdom but the true; and for want of none but those; are men excluded thence.

Mat. 3. 6. 8. 11.
Joh. 1. 7. 19. 4

Math. 21. 31, 32

2. Point proved: specially of each of them.

Mat. 1. 4.
Luk. 3. 3.

More specially and particularly I say; that the Repentance of the Publicans and Harlots, *Math. 21. 31, 32.* was true repentance; because it was that which is required of all those persons that are to receive forgiveness of sinnes: for forgiveness of sinnes belongs to none, nor is promised to none, but to those which repent truly of their sinnes. Secondly, the repentance of the Publicans and

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Math. 4.8.

Luk. 4.8. 10 15.

and Harlots was true repentance, because it was that repentance that was to be testified by the fruits of it; for true repentance onely can bring forth fruits worthy of amendment of life: and these Publicans and Harlots did professe to bring forth these fruits, else he had never baptized them.

Obiect. 1.

But it will bee objected that true repentance is μετανοια, and the repentance of the Publicans and Harlots, *Math.* 21. 31. was but μεταμέλεια, that is, penitency.

Sol.

True: there is no other word there used to expresse the repentance of the Publicans and Harlots, but *penitency*: yet that word signifies true repentance in that place. 1. Because the repentance of the elder sonne is commended for true repentance, *Mat.* 21. 24. and yet is it but *penitency* in the phrase.

Secondly, because it is said, *verse* 32. that the Scribes and Pharises did not μεταμελῆσαι, the meaning is, they did not repent truly: therefore where it is said, the Publicans and Harlots did repent, the meaning is, they did repent truly.

Obiect. 2.

But some may reply, *Iohns* exhortation was μετανῆπατε. (that is) repent: not μεταμελῆσατε (that is) be penitent.

True

True : it was no more in word, but it was more in effect. For *Matthew* expressly saith ; the Publicans and Harlots were *penitent* ; and no Evangelist saith, they *did repent*. Therefore either because *Matthew* saith , they were penitent, it must be conceived they did truly repent ; or else because no Evangelist saith they were repentant , it must be affirmed, they did not truly repent at all: which will prove a discredit, not to *John* onely ; as if hee would baptize any that did not repent truly , or professe true repentance ; but also to the Publicans and Harlots, as if they were not saved: for without true repentance none can be saved, *Luk. 13. 3.*

But some will say; the meaning onely is, they repented not of their Infidelitie , that they might beleeve in Christ.

Grant it ; then repentance from some sinne : *viz.* infidelitie , goes before beleeve in Christ: and why then may not repentance for all sinne bee begunne in men, before they beleeve in Christ, if they bee discovered to them as well as their infidelitie?

But it will be said, that by the *penitencie* of the Publicans and Harlots, are to

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Sol.

Object. 3.

Sol.

Object. 4.

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Solur.

Mat. 21. 32.

be understood onely the preparations to repentance.

I grant, in some places it may be, but not in this, *Mat. 21. 31.* because there is none other word used in any part of the New Testament to expresse the work of true repentance it selfe in them after such preparations. Wherefore in the place alledged, either by *penitencie* the whole worke of true repentance must be understood, and then I have my purpose, which is, that the repentance of the Publicans and Harlots, was true Repentance; or else will it follow, that they never had true repentance wrought in them, but onely the preparations to it; which were to call into question the graces of God in the Saints that are now in Heaven, and to affirme that preparations onely to saving graces, will serve our turne to carry us to Heaven, without the saving graces themselves.

Lastly, that the faith also of the Publicans and Harlots, *Mat. 21. 31. 32.* was a saving faith, I proove; because it was a faith in Christ, or a beleeving in Christ for salvation. For such a faith is a saving faith. Such a faith was required of all those that came to *Iohns* baptism.

Ioh. 3. 16.

Act. 13. 39.

Act. 19. 4.

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tisme. The Publicans and Harlots came to *Iohns* Baptisme, and were baptized of him, therefore they professed this faith, else hee would never have baptized them.

Obiect.

But some will say, their faith was onely a beleeving *Iohn*; beleeving *Iohn*, is nothing but beleeving the doctrine which *Iohn* preached to be true, and a beliefe of the truth of *Iohns* doctrine, is nothing but an Historicall faith.

Solut.

Though *Matthew* speake onely of beleeving *Iohn*; and beleeving *Iohn*, by bare Grammar construction, bee no more but beleeving the truth of his doctrine, yet by Logicall, and Theologicall construction it must signifie more; viz. a beleeving in Christ, or a resting upon him for salvation, according to the doctrine beleeved: And I prove it thus:

It is certaine that *Iohn* required more faith (that is, profession of more faith) then beleeving his doctrine to be true of all that came unto his Baptisme: for he required faith in Christ, or that they should beleeve in him that was to come. And to beleeve in Christ, or to trust unto him for salvation, is more then to beleeve the truth of *Iohns* do-

Act. 19. 4.

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ctrine concerning Christ. But if the Publicans and Harlots that came to *Iohns* Baptisme, had no more faith in them then is Grammatically understood by beleeving *Iohn*, or beleeving the truth of *Iohns* doctrine, then had they no more but an historicall faith. For there is no Text of Scripture that faith they had any other.

Wherefore by beleeving *Iohn*, *Mat.* 21. 31. either there must be understood more faith, then beleeving the truth of *Iohns* doctrine, (namely, a trusting unto Christ for salvation, according to the truth of *Iohns* doctrine concerning Christ which they beleeved :) and then it will follow that the faith of the Publicans and Harlots, *Matth.* 21. 32. was a saving faith, which is the thing I labour to prove; or else there must be understood onely a beliefe of *Iohns* doctrine; and then will it follow that the Publicans and Harlots had no other faith, then that; *viz.* then an historicall faith. Which if it were true, then was an historicall faith sufficient to save the Publicans and Harlots; and if so, then not only is the distinction of faith into historicall, and saving meerely idle; but (which is worse) then would it follow, what

that an historicall faith, and consequently a Popish faith will save sinners in these dayes, as well as it did the Publicans and sinners in those.

Wherefore (to conclude this first Reason) I cannot see why it should not directly follow as a good reason, that because the repentance of the Publicans and harlots was begun before their saving faith; therefore the repentance of Christians in these dayes, is begun likewise before their saving faith; except we shall say, that God hath divers kinds of repentance, and faith to save men, in the severall ages of the Church, or divers manners of working them accordingly. And so I passe on to a second Reason or Argument like the former.

ARGUMENT. II.

Repentance is begun before faith, because God gives men repentance, to the end they may beleeve in Christ.

The reason is good, because the meanes are alwaies before the end; therefore if God give men repentance, to the end they may beleeve in Christ; then must they repent, before they can beleeve in Christ.

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2. Tim. 2. 25.

Col. 2. 2.

2. Tim. 2. 4.

Ephes. 4. 13.

Tit. 1. 1.

And that God gives sinners repentance, to the end they may beleve in Christ, I prove by the words of Paul to Timothy, where hee shewes, that Ministers must *with meeknesse instruct sinners, if God peradventure will give them repentance, to the acknowledging of the truth*, 2. Tim. 2. 25. that is, to the end they may acknowledge the truth. Now by acknowledging the truth, in that place, a saving faith, or faith in Christ, is to be understood: 1. Because it is such a faith, whereby sinners come out of the snares of the devill; out of which they can come by no faith, but by a saving faith. 2. Because in other Texts he describes a saving faith, by an acknowledging the truth. 3. Because the Apostle in another Epistle, calls the acknowledging of the truth, The faith of the Elect.

I grant, that in some Texts of Scripture, and by Grammar construction, acknowledging of the truth of the Gospel, is but a beleife of the truth of the doctrine of the Gospel; and that is no more but an historicall faith: but an acknowledging of the truth must here signifie more; (as also it doth in other places) or else will it follow plainly and

and directly by the Text, that repentance is wrought before a beliefe of the Gospell, which is impossible: for the repentance spoken of in the Text, is a meanes to worke in them an acknowledging of the truth; (for so runnes the Text, *If God will give them repentance to the acknowledging of the truth*, that is, to the end they may acknowledge the truth) and it is impossible a man should repent, before he beleve the Gospell, (which is, that if they repent indeed, they shall be pardoned.) So that they must, by this place, needs confesse, either that repentance is begun before a saving faith, (which is the point I labour to prove) viz. because it is unto faith in Christ, as a meanes to an end; or else acknowledge, that repentance is wrought before a beliefe of the Gospel, which I know they will utterly deny; for there can bee no other reasonable sense of the place.

ARGUMENT. III.

Repentance is begun before faith in Christ, because men cannot beleve in Christ, as long as they live in their sinnes.

The reason is good, because to live wil.

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wilfully in sinne, and to repent of sinne, are contrary: so that if men cannot beleeve in Christ, as long as they live in their sinnes, then cannot they beleeve in Christ, as long as they repent not; then must they repent before they beleeve in Christ; and therefore consequently, repentance must be begun before faith in Christ.

And that men cannot beleeve in Christ, as long as they live in their sins, is true in the Scribes and Pharises; who therefore could not beleeve in him, because they lived in their sinnes, and repented not; which I prove by two testimonies of Christ himselfe concerning them; who shewing why they beleeved not in him, gives this for a reason of it.

The first testimony is in S. *Iohns* Gospel, where he saith of the Scribes and Pharises, *How can ye beleeve, that receive honour one of another?* that is, Your purposing to live in your worldly honour and pompe, and not to leave your pride and ambition, is the cause why you beleeve not in me.

The second is in S. *Matthew*, where he saith, that the Scribes and Pharises *repented not that they might beleeve:* where

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*Ioh. 5. 43, 44.
compared with
Ioh. 1. 12.*

*Mat. 23. 31, 32.
Revel. 9. 20.*

our Saviour gives a reason, why they beleevd not in Christ, as well as the Publicans and harlots, namely, because they repented not as well as they.

And that this is a good reasoning, or arguing, I prove by two other Texts of Scripture, in the booke of the Revelation, where the holy Ghost saith, *They repented not, that they might not worship devils*: and *they repented not, that they might give glory to God.* ^{where} Which is this argue: If in the first Text there be a reason rendered why some ceased not to worship devils; (that is, idols) namely, because they repented not first of their former idolatry: and in the second there be a reason rendered, why some gave not glory to God; namely, because they repented not first of their former dishonouring of him: then by proportion must it be true, that where our Saviour saith, *the Scribes and Pharisees repented not that they might beleeve*; there is a reason rendered, why they beleevd not in Christ; namely, because they repented not first of their infidelitie, and other grievous finnes, as pride, ambition and covetousnesse; which being true, then will it follow, that men cannot beleeve in Christ, as long as they live in their finnes:

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sinnes: and therefore repentance must be begun before faith in Christ,

ARGUMENT IIII.

Repentance is begun before faith in Christ, at the first conversion; because sinners must first repent of sinnes committed after their first conversion, before they can trust in Christ for the pardon of them.

The reason is good, because a saving faith, and trust in Christ for pardon of sinnes are all one; and the true repentance and faith in Christ, that is wrought in men after their first conversion, is one in nature and kind, with that which is wrought at the first, when they are first turned to God, though there may be some difference betwixt them, in regard of the measure and degree of their excellencie. So that if sinners may not trust in Christ for the forgiveness of those sinnes, which they have committed since and after their first conversion, before they have repented of them: then may they not trust in Christ for the forgiveness of their sinnes, which they committed before their first conversion, before they have repented of them: and if so, then
is

is repentance in men before faith in Christ; for they cannot begin to repent, before repentance be begun to be wrought in them.

And that sinners must first repent of finnes committed, after their first conversion, before they can trust in Christ for the pardon of them, I prove, 1. Because the promise is made to the repentant, 2 *Chron.* 7. 14. *Isa* 1. 16. 17. & 55. 7. *Ier.* 31. 18, 19. 34. 2. *Sam.* 12, 13. *Act.* 2. 38. & 3. 19. & 5. 31. & 8. 22. 2. Because hell and condemnation is threatened to the impenitent and unrepentant, *Luke* 13. 3. *Deut.* 29. 20. *Rom.* 2. 4, 5, 6. *Ephes.* 5. 6. *Coloss.* 3. 6. 3. Because experience teacheth us, that men are ashamed to aske forgivenesse of them, whom they have offended, except they first ~~proffer~~ ^{proffer} repentance for their faults committed. And therefore they that offend God, must first repent of their finnes committed against him, before they can with any boldnesse trust in Christ for forgivenesse of them; and out of that faith, begge the forgivenesse of them for his sake.

If any chance to except against the soundnesse of my Reason, because it is founded on this, that the repentance,
and

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and the faith in Christ that is wrought in men after their first conversion, is the same with that which is wrought at the first. Disproving this, by urging, that that which is wrought at the first conversion, is but Legal; but that which is wrought afterward, is Evangelicall: now Legall repentance is not the same in nature and kind with Evangelicall.

Solut.

I answer, If by Legall repentance they meane that which is taught and commanded in the Law, then I say, there is no such repentance at all: (for the Law that commands perfect obedience, supposeth perfect obedience; and therefore cannot imply, or suppose any breach or disobedience of it; which it must doe, if it command repentance; because repentance is for the breach thereof) and therefore their distinction is naught, and consequently their Objection.

But if by Legall repentance, they meane that, wherein they may bee furthered by the doctrine of the Law, which convinceth us of sinnes committed, for which wee must repent, and threatens punishment, for the committing of them, to drive us to repentance; then I grant there is such a kind of repentance.

repentance: but withall I deny, that the repentance wrought in men before the first conversion, and before faith in Christ, is onely Legall repentance, as by their obiection they would make us to beleeeve; and my Reason is this:

If that be repentance Legall, which is wrought by the Law, that is, a beliefe of the Law, then must that bee repentance Evangelicall, which is wrought by the Gospell, that is, a beliefe of the Gospell. Now I have plainly shewed, in setting downe the state of the question, that the repentance which I say goes before faith in Christ, doth necessarily follow a beliefe of the Gospell; and therefore their first obiection can bee of no force against my Argument.

Or if any chance to reply, saying, Indeed if a man doe never repent, he can never trust in Christ for pardon of his sinnes, with any hope thereof: but (wil they say) hee may repent after he hath beleevved in Christ; which if hee doe, it is as well, as if he had repented before:

I answer, To the end we may be capable of pardon by repentance, it is required, that it be duely wrought; and it is not ~~duely~~ wrought after a saving faith,

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Act. 10. 43.

faith, but either before it, or at the very instant time, that a saving faith it selfe is wrought, and I prove it thus :

Assoone as ever a sinner hath beleeved in Christ with his heart, hee may begge pardon of his sinnes, because it is promised to such beleevers ; and that which is promised by God, may lawfully be craved of him : but if a sinner crave pardon, not beeing at the same time a repenting sinner, hee hath little hope to obtaine it ; because pardon is promised to the repenting, and denied to the unrepenting sinner, as hath beene shewed a little before in this Argument.

If then a sinner begge pardon of his sinnes, assoone as ever hee beleeves in Christ, with any hope of obtaining it, he must be a repenting sinner, assoone as ever he is a beleever in Christ ; and if he be a repenting sinner, assoone as he is such a beleever, then must his repentance be wrought in him, either before his faith is wrought, or at the same instant time that it is wrought.

For if it be not wrought till after his faith in Christ, then is hee not a repenting sinner, assoone as he is a beleeving sinner ; and consequently, cannot by
faith

faith crave pardon, as soone as hee hath beleevd in Christ.

So that either a sinner may not crave pardon of God for his sinnes, as soone as he hath beleevd in Christ, (which I thinke unreasonable) or a sinner may by faith in Christ begge pardon of his sins, before he hath begun to repent of them, (which to me is senselesse) or repentance cannot be wrought in sinners after their faith in Christ, (as is stiffely maintained by some.)

Now if it bee not wrought after it, then must it bee wrought either before it, or at the same instant time together with it, to the end they may be repenting sinners, as soone as they are beleeving sinners, and thereby bee made fit persons to begge and receive forgiveness, as soone as ever they have beleevd in Christ for it, by a saving faith.

ARGUMENT. V.

Repentance may bee begunne before faith in Christ; because as hard a worke as the beginning of repentance, is wrought before Faith.

The Reason is very probable, because it is supposed, that therefore repentance

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cannot be begun before faith, because it is too great a worke, to be wrought before a saving faith be wrought.

And that as hard a worke as the beginning of repentance, is wrought in men before faith, I prove, because the taking out of mans mind, ignorance, and unbelieve of the Gospell, and planting in it the knowledge and belife thereof, is wrought in men before they can beleve in Christ; and this is as hard, and as great a worke as the beginning of repentance.

For by the light of Nature men know many actions to be sinnes, and that they should not do them, they beleve that if they doe them, they offend God, and deserve his iudgements for them; and that therefore they ought to repent of them, and leave them: yea, upon these and the like considerations, many are moved (at least for a time) to refrain the committing of many sinnes: but there is no light in Nature, to make men know and beleve the Gospell or the way of salvation, that is ordained in the new Covenant, viz. that if sinners beleve in Christ Iesus, they shall be saved: For Christ was both a stumbling
blocke to the Iewes, and foolishness to the Gen-

ides: why then should it bee thought more impossible for men to beginne to turne to God by the working of the holy Spirit, through the preaching of the Word, before they beleeve in Christ; then it is for them to understand and beleeve the mysterie of the Gospell before they beleeve in Christ. Specially, seeing before men beginne to repent, there are wrought in them (by Gods Spirit through the preaching of the Word) certaine preparing graces, that doe begin repentance: whereas ^{before} they come to beleeve the Gospell, there be no such preparations wrought, to fit them thereunto.

Before the repentance (I speak of) can bee wrought in men, first, God workes in men a knowledge and belief that it is his will they should repent; and this is done by the preaching of the precepts of God, that command men to repent. Secondly, God workes in them abethinking them of their former finnes, a searching and finding them out, an acknowledgement and confession of them, and hearty sorrow for them, and feare of condemnation doe unto them; and this is done by the threatnings of God, which denounce

Ezek. 20. 43.

Ier. 8. 6.

Lamen. 3. 40.

2. Chron. 6. 37.

2. Cor. 7. 10.

Joel 2. 12.

Zach. 12.

Ab. 9. 6.

Rule 5.

condemnation to the impenitent, which drive them to repent. Thirdly, God workes in them a desire to repent, and an hope of pardon, which is done by the promises of God, that freely offer forgiveness to the repentant, which drawes and allures them to repent. Lastly, God workes in them a perswasion of a possibility for them to bee pardoned: a good hope that God will forgive them as well as others; and this is done by the examples of the faithfull that have beene pardoned upon their repentance; and this animates and encourages them to repent: (now who can deny, but that these graces prepare men to repentance, and that where these are wrought, repentance must needs be begun in men by these preparations?)

But before a beliefe of the Gospel is wrought in men, there are no such preparing graces wrought; for before this be wrought, there is nothing in mens minds and understandings, but *darknesse* and ignorance, infidelitie and unbeliefe, which are *enmity* to the beliefe of the Gospel; and therefore it is a wonderfull great worke to cause naturall men (*who cannot receive the things of the Spirit*) to assent

Act. 26. 18. eph.

1. 17.

Rom. 8. 7.

1. Cor. 2. 14.

assent to the doctrine of the Gospell, as *the Word and truth of God*; when before this there is no other worke of the Spirit to lead and prepare them thereunto, but hearing and attending to the Word of God. And therefore these points considered, I cannot see, (for my part) but that repentance may very well bee begun before faith in Christ, seeing as unlikely, and as great a worke as that is wrought before it, namely, a stedfast beliefe of the Gospell; and that upon Gods owne authority, without any evidence of Reason. And so I passe unto my sixth and last Reason.

Rule 5.
1. *Thes. 2. 13.*

ARGUMENT VI.

Repentance is begun before faith, because it was preached before faith: for repentance was the first doctrine that was preached by Iohn Baptist, by Christ, by Christs Disciples, and his Apostles,

The Reason is probable, because the preaching of it first, implies the practising of it first; and the practising of it first, implies the working of it first, in those to whom it was preached: for God by the preaching of any duty, did worke usually the grace that must ena-

Rule 5.

Mat. 3. 2. act
19. 4.

Mat. 3. 3.

Mat. 1. 2. act
10. 36.
Mat. 4. 17.

Luke 10. 9.
marke 6. 12.

Mat. 10. 17.
marke 5. 12.
Act. 2. 38. luke
24. 47.

Rom. 10. 14.

Act. 11. 20. &
14. 5.

ble them to doe it, to the end they might practise the same accordingly.

And that all these preached the doctrine of repentance first, and before all other doctrines, is evident in the particulars: 1. *Iohn* the Baptist did so, it is plaine: for by that doctrine he prepared the way to the Lord, in the hearts of the people; and that doctrine is by *Marke* called the beginning of the Gospell of *Iesus Christ*. 2. *Christ* himselfe did so, as is cleare by the Evangelist *S. Matthew*. 3. *Christ's* seventy Disciples did so, as is manifest by the Evangelists *S. Matthe* and *S. Luke*. 4. And the Apostles of *Christ* did preach repentance first, both before *Christ's* death and resurrection, and after his resurrection also. So that repentance being the first duty that was preached by them, preaching being the meanes to worke the duties that were taught, and the graces that were required of hearers, and the meanes of preaching being effectually according to the doctrines ~~was~~ taught and preached; what should hinder, but that repentance should be first wrought by preaching, seeing it was first taught by preaching?

I might here alledge a place out of the
Acts

Chap. 8. *A Tryall of Faith.*

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Acts of the Apostles, where taking infidelity and ignorance out of the minds of the Gentiles, and planting in them a knowledge and beliefe of the Gospell, is called a turning of them; which will easily prove, that some turning or repentance is wrought before faith in Christ: (for turning, or converting, and repenting, are all one action, *Act. 3. 19.*) Likewise I might cite a Text out of the Epistle to the Corinthians, where the Apostle saith, that *before the vaine of infidelity* (whereby the Iewes did deny to beleeve in Christ) *bee taken from them, their hearts must bee turned to the Lord*; which implies, that before the Iewes will beleeve in Christ, their hearts must be turned to the Lord: for they must *mourne* for their infidelity, before they can *looke upon him whom they have pierced*, that is, beleeve in him for salvation.

Also I might produce a place out of *Matthew* where Christ wils those that are *weary and heavy laden to come unto him*; and to *beleeve in him*, *Ioh. 6. 35.* For I know not how men should so be weary and heavie laden with sinne, (as the people are supposed to be, whom he invites to come to him) and have no purpose to leave their former evill courses,

Rule 5.
Act. 26. 18.

2. Cor. 3. 16, 17.

Zach. 12. 10.

Mat. 11. 28.

Rule 5.

that so presse and perplexe their consciences, before they come to Christ to be eased.

Inlike manner I might quote *Hebr.* 6. 2. *Act.* 20. 21. *Marke* 1. 15. which I take, must be understood of the precedencie of the purpose of the heart to leave our former evill courses, and to leade new lives; seeing other reasons from the Word doe plainly prove it; and then the place in *Act.* 11. 21. which seemes to speake of beleiving before repenting, must be understood of the precedency of that faith, which is a beliefe of the Gospell unto repentance; or of the precedencie of faith in Christ, unto the practice of repentance in the life.

And many other such Texts I could alledge, but that I hope these sixe Reasons that I have alledged, will bee sufficient: and I am loth to be too tedious, in dwelling any longer upon the prooffe hereof; wherefore I leave the prooffe of it, and come to clearing of the point, by answering the Objections against it.

OBJECTION 1.

§ 3.

Repentance is not begunne before faith in Christ, for then repentance should be sinne.

The reason (they thinke) is good, because

because if repentance bee begunne before faith, then is it not of faith; and if it bee not of faith, then is it sinne: for *whatsoever is not of faith, is sinne, Rom. 14. last Verse.*

Solution.

The reason is not good: because though repentance bee begunne before faith, and therefore be not of it, yet is it not sinne for all that; no more then an historicall faith, which is a beliefe of the Gospel, is sinne, because it goes before a saving faith, and therefore is none of it.

In like manner, the prooffe of the reason, out of the fourteenth to the *Romanes* is not to the purpose.

First, because the question is of faith in **C H R I S T** for iustification; but the prooffe is onely of a faith that is a perswasion of liberty, or warrant to the conscience, to eate of the meates there spoken of: with which wee have nothing to doe in our question.

The Apostles meaning is not (as it should have been, if the prooffe were to purpose:) whosoever eates the meates there spoken of, before hee have a saving faith wrought in him, doth sinne, (for he takes it for granted, that all the

Romanes,

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Romanes, before hee wrote this Epistle, had a saving faith, and therefore the caveat comes too late.) But the Apostles meaning is, that whosoever he be of the Church of *Rome*, that eates of the meats ~~there~~ ^{then} spoken of without faith; that is, before he have a beliefe or assurance to his conscience, upon some good ground or warrant of the Word, that hee may lawfully eate thereof, hee sinnes in eating. Why? namely, because he doubts whether hee may eate or no; and yet eates (for to eate with doubting whether hee may lawfully eate, and to eate without faith, that is, without warrant to the conscience from the Word whether he may eate or no, are in that place all one.)

And that this faith there meant is plaine by this reason: because though the *Romanes* had a saving faith, whereby they trusted to Christ for salvation: yet if they had not the faith *Paul* speaks of, whereby they certainly beleaved, and assuredly perswaded themselves they might lawfully eate of them, but did doubt whether they might or no, they did certainly sinne: for *whatsoever is not of this faith, is sin* (saith the Apostle.)

Secondly, I answer, that this repentance

tance is of faith, in the Apostles sense; because it is that wee are perswaded in our conscience wee have warrant and precept for, out of the Word of God. So that this first obiection with the prooffe is to no purpose; but let us heare another.

OBJECTION 2.

Repentance is not begunne before faith in Christ: because then repentance should proceed out of an heart unpurified.

The reason is taken for good: because the heart is purified by faith; whence they thus argue: If the heart be purified by faith, then is the heart impure, till it have faith wrought in it: and if the heart be impure till it have faith wrought in it; then if repentance be wrought before faith, it must needs proceede out of an heart impure, or unpurified: and consequently be unacceptable to God; which cannot be affirmed of true repentance, *Psal. 51.*

Act. 15. 9.

The reason is not good, for all the shew it makes: because though repentance be begunne before a saving faith, and though faith purifie the heart, yet will not repentance proceede from an heart unpurified, that is wholly & altogether impure, (for so much the reason necessarily

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necessarily implyes, else it is to no purpose.) For before repentance bee wrought in men, the Spirit of God, through the Word preached, workes in them certaine preparing graces, that fit them to repentance, and begin it in them (whereof we heard a little before) which also doe beginne the purifying of the heart, and doe in part cleanse it, though it bee more purified, by a saving faith when it is come, as shall be seene in the next Chapter, God willing.

The prooffe likewise of the reason, is insufficient; because it is not to purpose. For the point to be proved by it, is, that faith purifies the heart, with the purifying of sanctification, (for it supposeth that before faith be wrought in the heart, it is wholly impure with the filth of sinne; and purifying from the filth of sinne, is sanctification) whereas the prooffe is not meant of purifying by sanctification, but by iustification, which I proove thus:

First, the words, *purifying their hearts by faith*, are not meant of purifying by sanctification, because they are an answer to a question, and the question was not touching the necessitie of Circumcision,

circumcision, and other Legall purifyings unto sanctification, that is, whether they were necessary to sanctifie the beleeving Gentiles, (for there is not a word of that in all that Chapter:) but whether they were necessarie to iustification, (that is) to make them capable of forgiveness of sinnes, and eternal life.

Secondly, the words of *purifying the heart by faith*; must be understood of purifying by iustification.

1. Because it is onely interpreted of purifying it by iustification, as is plaine by the 11. Verse following; where the Apostle saith, *We beleeve that through the grace of the Lord Iesus Christ we shall bee saved as well as they*, that is, though wee beleeving Gentiles be not circumcised: yet doe we trust to be iustified and saved by the grace of our Lord Iesus Christ, as well as the beleeving Iewes that are circumcised.

2. Because they are a reason of an answer to a question, and the question was onely concerning iustification, as appears by the scope of the Chapter. Now then the question being whether the beleeving Gentiles were bound, if they wil be saved, to be circumcised, and
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to keepe the whole ceremoniall Law (as appears by the fifth and tenth Verse of that 15. Chapter of the *Acts*. The summe of the answer to this question being that they are not bound (as appears by verse 10, 19, 24, 28) and one reason why they are not bound, being given in these words, *purifying their hearts by faith*, vers. 9. What can we imagine *Peters* meaning to be but this: that therefore the believing Gentiles are not bound to be circumcised, nor to keepe the whole Law to iustification; namely, because they are purified by faith, that is, they are iustified and saved by faith? For so the Apostle uses in many places to oppose iustification by faith, to iustification by the workes of the Law, to confute the one by the other.

And to the end no reasonable man may thinke strange of this interpretation: I pray them well to consider these three points.

1. That the word purifying is in other places of Scripture understood of purifying, by iustifying or saving: as where the Apostle *Iohn* saith, that the blood of *Iesus Christ* purifieth or cleareth us from all sinne: that is, iustifies and saves

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Rom 3.10. &

& 4.11.

Act 10.43. &

13.39.

Gal 2.19.20,21

1.*Ioh* 1.7.

us from the punishment of sinne.

2. That the manifest use and end of the Legall cleansings, and Ceremoniall purifyings was, to teach us that wee are iustified and saved from our finnes, and the punishment of them, by the blood of Iesus Christ.

3. That the Apostle in that place of *Act. 15.* doth (as I conceive) therefore use the word purifying, for iustifying or saving, by occasion of the persons and things, about which the question was made; to which the words *purifying their hearts by faith*, were in part an answer.

The persons were Gentiles, whom the beleevving Jewes esteemed impure, and consequently incapable of salvation, because they were not circumcised, and keepers of *Moses Law*.

The thing or matter was Circumcision, and other Ceremoniall purifyings, by observing whereof, the Jewes thought themselves pure, that is, capable of salvation. Now the Apostle being to shapen an answer to this people of the Jewes, concerning this point of Circumcision, and other Legall purifyings, that they are not necessarily bound to observe them; and one reason
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H. b. 9. 14.

Act. 10. 22.

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of the answer beeing given in these words, *purifying their hearts by faith*. What can wee imagine the effect of that answer to be but this; that therefore they are not to seeke to bee iustified by the workes of the Law : viz. because they are purified, that is, iustified by faith and by it, they are accepted as righteous in Gods sight, and consequently capable of salvation, though bodily, they bee not circumcised, nor legally washed in the flesh, by Ceremoniall purifyings.

And why then should it bee thought strange for the Apostle, to use the word purifying, for iustifying : seeing the matter of the question was, concerning ceremoniall purifyings : and the persons that moved the question were beleeving Iewes, who well understood what was the use and end of such purifyings? the persons concerning whom the question was moved, were the Gentiles, whom the Iewes esteemed impure and uncleane, *Act. 10. 1.* that is, not within the Covenant of salvation. Seeing the answer to the question was, that they are not bound to observe them : namely, to the end they may bee capable of salvation, by the observing of them; and the reason of the answer being

being in effect, because they are iustified by faith.

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So that the Obiection beeing of one kinde of purifying, *viz.* from the filth and corruption of sinne, which is sanctification: and the prooffe of another, *viz.* from the punishment and guilt of sinne, which is iustification; it can prove nothing at all against my question: And so I proceed to another Obiection.

OBJECTION 3.

Repentance is not begunne before a saving faith; because then repentance should be acceptable without faith.

The reason is thought good, because if repentance be begunne before faith, then it is begun without faith; and if it be begun is without faith, then is it acceptable without faith; but it cannot bee acceptable without faith; because *without faith it is impossible to please God,* Heb. 11.6.

Solution.

The reason is not good; because in all the Elect (in whom onely true repentance is wrought) a saving faith doth alwayes follow the beginning of

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Phil. 1. 9.

trve repentance: for God that begins in his, that good worke, whereby they may be made capable of salvation, will continue and perfect the same. So that as long as a saving faith shall certainly bee afterward wrought in them: and where it is wrought, the begunne repentance may be made acceptable thereby, as well by the working of it after repentance, as by the worke of it before: I can see no reason why it should bee more needfull to worke faith in Christ, before repentance, to the end that repentance may be made acceptable unto God thereby: then it is needfull to worke faith in Christ before a beliefe of the Gospell, and other preparing graces, that fit men to beleieve in Christ, seeing they also (and therefore repentance as well as they) are made acceptable to God; namely, unto salvation by faith in Christ, when it cometh, afterward, as well as if it had gone before it.

The prooffe also of the reason, taken out of the Epistle to the *Hebrewes*, is to no purpose: because the point to bee proved by it, is, that repentance can no way bee acceptable to God, without faith in Christ: for of such an unacceptablenesse,

tableness, must the obiection bee understood, else it proves nothing in the question: but the prooffe is, that ~~now~~ nothing can be acceptable unto God unto salvation, without faith in Christ: for he speakes of such a pleasing of God as was in *Enoch*, who so pleased God by faith, that hee *was translated into heaven* thereby, Verse 5. and therefore pleased God unto salvation.

I freely grant, that Repentance cannot be acceptable to God without faith in Christ; because it cannot be acceptable without Christ; and Christ doth not make us acceptable without faith.

I confesse also, that no man can please God, so as to bee saved, without he beleve in CHRIST, no though it were possible for him to sorrow for his sinnes never so heartily; to purpose to leave them neuer so resolutely, and to beleve the Gospell never so stedfastly: (for therefore faith onely pleaseth God, because faith onely trusts in Christ, in whom onely God is well pleased, *Mat. 3. 17. Ioh. 8. 16.*) but it is not true, that a man can no way please God without it, (that is) before hee have a saving faith, and beleve in Christ for salvation.

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And my Reasons are : 1. Because the prayers and Almes ~~of~~ *Cornelius*, were acceptable to God some way, before hee had an expresse and speciall faith in Christ, or had ever heard the Gospell distinctly preached which should work it in him, as is plaine by comparing the fourth and thirty fourth Verses of the tenth Chapter of the *Acts*, with the fourteenth Verse of the same Chapter.

Secondly, because *Ahabs* repentance, and *Iehues* obedience, were acceptable to God in some kinde, and to some end; namely, as they were the doing of Gods commandement, and as they were meanes to procure temporall blessings to them; though wee reade not in the Scripture, that either of them had a saving faith, when they did those acceptable actions, or all their life after.

Thirdly, because a knowledge and beliefe of our sinfull and cursed estate in *Adam*; and thereupon sorrow and humiliation for sinne; after this, a beliefe of the Gospel, and a desire to repent and be saved, are all wrought in men, before a saving faith, for they are meanes and preparations to it: (as hath been shewed:) yet are they some way acceptable unto God, namely, as they are commanded,

manded, and commended of God, as they are fruits and effects of Predestination, and Election, as they are wrought in us by the holy Spirit of God, through the preaching of the Word, and as they prepare us to beleeve in Christ, though none of them all severally, or ioyntly, can be acceptable to salvation, or sufficient to save us; if besides them, wee have not faith in Christ to make us acceptable to God. So then, the Obiection beeing of one kinde of acceptableness, and the prooffe of another, it can proove nothing to ouerthrow my question; and therefore I will try another.

OBJECTION 4.

Repentance is not begunne before a saving faith, because then repentance should bee begunne in men, before they have any spirituall life in them.

The reason (they say) is good: because if repentance be begunne before faith in Christ, then is it begunne without it; and if it bee begunne without faith in Christ; then is it begunne without spirituall life; for faith onely is the spirituall life of Christians.

Gal. 2. 20.

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The Reason is not good, because it begs the Question: for it takes that for graunted (which is the point to be proved by the Text alledged) that faith in Christ is so the spirituall life of Christians, that there is no spirituall life begun in Christians, before they beleeve in CHRIST by a saving faith; whereas the prooffe out of the Epistle to the *Galatians* is onely of the spirituall life unto iustification and salvation: For whereas the Apostle saith; *In that I now live, I live by the faith of the Sonne of God.* His meaning is not (as it must bee if the prooffe be to purpose;) in that I have had at any time by the preaching of the Word any beginning of grace wrought in mee, any sight of sinne and sorrow for it; any beliefe of the Gospell, and inclination to repentance; any feare of God, or care to please him, or any worke of the Spirit tending to salvation, I have had it by the faith of Iesus Christ; that is, I had it not wrought in me till I beleeved in Iesus Christ, my faith in Christ was the instrumentall cause to work it

But his meaning (as appeares by the sixteenth Verse; and the drift of the whole Epistle) is this: the ground I have that

that I shall bee saved, and attaine to eternall life, is not, because I am an obeyer of the Law: for *I am dead unto it, verse 19.* (that is, I renounce it to iustification, and will by no meanes seeke to bee saved by it) but the hope and hold I have, is this, that I am a beleever in Christ, and by this faith in the Sonne of God, I live in Gods sight, and by this onely, I claime title and interest unto Christ and all his benefits; and therefore, in that in this life, I have hope of a better life, I have it by faith in the Sonne of God.

I grant, that repentance cannot bee begunne in men, before they have some spirituall life wrought in them: but I deny that there is no spirituall life wrought in men at all, till they beleeve in Christ, and trust in him for salvation.

I acknowledge also, that there is not spirituall life enough, and sufficient to salvation wrought in men, when they are mooved by the Spirit, through the preaching of the Word, to feele their need of Christ, by reason of their sinfull and damnable estate, to mourne for it; to be weary & heauy loden with the burthen of it, to beleeve the Gospel, and to desire to bee saved: but

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1. Cor. 2. 14.

Math. 16. 17.

all these doe evidently argue, that some spirituall life is begunne in them, in whom all these graces that prepare unto faith in Christ are wrought: because the *naturall man doth not conceive nor receive these things of the Spirit, neither doth flesh and blood reveale them*: and therefore being all wrought in men before they can beleeye in Christ (as hath beene shewed) and by the worke of the Spirit, through the preaching of the Word, (as must needs be granted:) therefore must they needs be effects of the Spirit, and consequently argue some spirituall life in those, in whom they are wrought; though as soon as they be wrought, faith in Christ be not wrought in them, and though they in whom they are wrought have not spirituall life sufficient unto salvation, untill faith in Christ it selfe bee wrought within them.

OBJECTION 5.

Repentance is not begunne before faith in Christ; because repentance is the proper effect and fruit of the Gospell.

The reason is held good; because it is presupposed that every proper fruit and effect

effect of the Gospell followes faith in Christ; and that the Gospell can have no proper effect and fruit in men, before saving faith bee wrought in them thereby.

Solution.

The reason is not good; because the proofes thereof are unsound: for first, it is ~~not~~ true, that every proper effect and fruit of the Gospell followes faith: For the saving faith it selfe is a proper effect of the Gospell, yea, the most proper fruit of it. Yet doth it not follow faith in Christ: for how can a thing follow it selfe? Secondly, it is not true, that the Gospell hath no proper effect and fruit in men, till a saving faith bee wrought in them. For that is a proper effect and fruit of the Gospel, which the preaching of the Gospell onely workes in men. The preaching of the Gospell onely, workes in men a beliefe of the Gospell; and a beliefe of the Gospell is wrought in men, before a saving faith, or faith in Christ for salvation; because no man will ever trust in Christ for salvation, before he beleeve this for a truth, that if hee beleeve in Christ, he shall be saved by his faith.

I grant, the Gospell can have no proper

Rom. 10. 14.

Rule 5.

1. Cor. 1. 23.

effect or fruit at all in men, till by the preaching of it there bee wrought in men that faith, which is the beliefe of the Gospell; for as long as it is foolishnesse to them (which it is, till the truth thereof be beleaved) what effect can it haue?

And I confesse, that the preaching of the Gospell can have no proper effects or fruits in men unto salvation, untill a saving faith bee wrought in them; for if men dye before this bee wrought, it is not a beliefe of the Gospell, nor the beginnings of repentance that can save them. But I deny, (and I have disprooved it,) that a saving faith is so the proper effect of the Gospell, that the preaching of it hath no effect at all in men, till a saving faith bee wrought, (for upon this lyes the whole strength of the reason, because hereby would they proove, that therefore the Gospell could have no power to begin the worke of repentance, before a saving faith, because it hath no power to produce in men any proper effect or fruit, till a saving faith bee wrought in them, by the preaching thereof.) Wherefore this Obiection being as weake as the former, I will no longer

longer insist upon the disproofe of it, but proceed to the last.

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OBIECTION 6.

Repentance is not begunne before faith in Christ, because it is not begun before Regeneration.

The reason is taken for good, because they thinke that regeneration is not begun before a saving faith be wrought in men. For (say they) if the beginning of regeneration followes faith in Christ, and the beginning of repentance follow regeneration, then cannot repentance be begun before faith, because it is not begun before regeneration.

Solution.

The reason were good, if the proofes were sound, (that is) if the two Propositions were true, whereon it is grounded, *viz.* that repentance is not begun before regeneration; nor regeneration begunne before a saving faith.

The first Proposition, *viz.* that repentance is not begun before regeneration, is false, beeing understood of repentance from dead workes, or at the first conversion: for of this is the question, as hath beene shewed, in setting downe

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downe the state thereof; and being understood also of regeneration fully wrought in all the parts (though not degrees) thereof; for of such a worke of regeneration must the Proposition be understood, else it proves nothing in the question.

I grant, repentance cannot be begun till regeneration be begun; for they are both begun together; and no sooner doth a child of God begin to repent, but he presently begins to bee regenerate: for though it be true, (which is not questioned) that repentance for sins committed after the first conversion, doe follow regeneration in the children of God, because they (after they are regenerate) doe sinne often, and therefore repent often after they are regenerated: yet is it not true (which is questioned) that repentance from dead works (that is, for sinnes committed before the first conversion, when men are dead in trespasses and sinnes) is not begun before regeneration be fully wrought. And my reason is plaine and good, because then repentance should be no part of regeneration.

For if repentance doe but begin to be wrought in men, when regeneration
is

is already wrought in them, then cannot repentance be a part of regeneration, because all the parts of regeneration, (I doe not say the degrees) are already fully wrought in the person regenerated, before repentance doe begin to be wrought in him.

But it is not true, that repentance is no part of regeneration, seeing it is one of the chiefe graces of God, wherein the change that is wrought in men by regeneration doth consist, and the fruits of repentance in amendment of life, are the chiefe signes and markes, whereby it is manifested and discerned. Secondly, where (for prooffe of their reason) they further alledge, that regeneration is not begun before faith in Christ: I say, that this Proposition is as false as the other, being understood of a saving faith fully wrought, (for so it is understood in the question.) For though it be true, (which is not questioned) that when a saving faith is wrought in a man, he may be truly said to be regenerate, yet is it not true, (which is alledged, but not proved) that till a saving faith bee wrought in a child of God, there is no regeneration so much as begun in him.

Regene-

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Regeneration is not usually wrought all at once, on a sudden, and in an instant, but by degrees, and at severall times, successively, as experience teacheth, namely, by the fore-worke of some graces of the Spirit, that doe prepare them thereunto: as namely, knowledge of our sinfull and damnable estate by naturall generation; a beliefe of this; and upon this beliefe, a laying of it to heart, whereby we are made to feare, tremble; bee humbled, and cast downe in our selves, not knowing what to do. After this, upon the hearing, beleeving, and laying to heart of the Gospell preached, which promiseth to regenerate us, and to bring us into a better estate, then wee had by nature: this makes us desire to be regenerated, and to seeke in the use of the meanes after it; which when they are wrought in men by the preaching of the Word, then cannot it be denied, but that regeneration is begun in them, seeing spirituall life is begun, as hath bin shewed. And seeing they be all the workes of the Spirit of God in them, tending to regeneration, and salvation, and are not wrought by the power of nature, or naturall meanes, but by the meanes which
God

God hath given to his Church, for the regenerating of the members thereof, viz. the preaching of Gods holy Word.

I grant, that God is able to worke regeneration in an instant, as hee doth in children that dye infants; and it may be he hath done it by the Ministerie of the Apostles, and other worthy Preachers, for the magnifying of his exceeding gracious power in their labours; but that he hath, or usually now doth work so, I cannot see, because experience teacheth, men are effectually called by degrees, and by Sermon after Sermon successively.

I confesse also, that the beginnings of regeneration, (wrought by certaine preparing graces thereunto, whereof I spake a little before) are not sufficient to salvation, unlesse it be perfected in all the parts thereof; and except a saving faith doe afterwards insue, to perfect it, and to make it acceptable: and yet for all that, I am of opinion, that regeneration is begun, before a saving faith be fully wrought; and that repentance is begun, before regeneration bee perfected, and consequently, that repentance is begun before a saving faith.

Now then, it being sufficiently proved,

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ved, that repentance is begun before a saving faith, that is; that men begin to resolve not to live in their former sins; but to serve God better, before they can trust in Christ for salvation, it remaineth, that for a conclusion of this Rule, I make some use and particular application of the point, to the end the Reader may examine himselfe by it accordingly.

The application and use of this point.

And first, the consideration of that which I have said touching the precedencie of repentance to faith in Christ, in that manner and measure, as I have said, may sufficiently confute their opinion, who thinke, that a saving faith is fully wrought in men, before any repentance begin to be wrought in them; to which opinion they have bin drawn; partly by colour of some places of Scripture which seeme to fauour it; whereunto I have already given a particular, and (as I hope) a sufficient answer, to which I referre the Christian Reader.

If there be any thing in our Divines that seemes to contradict that which I have

have said touching this point, namely, if by any of them it be affirmed indefinitely, that *faith goes before repentance*; I humbly pray the Reader not to stumble at it, because it doth not crosse that which I have said; for I have often said as much: but to know and remember, that these Divines doe not speake of such a faith and repentance as I doe; as shall be shewed in foure particulars:

First, where they say, *Faith goes before repentance*, their meaning is, a beliefe of the Gospell goes before repentance; which I never denied: and where I say, *Repentance goes before faith*, my meaning is, not before a beliefe of the Gospell; but before faith in Christ.

Secondly, if it may be prooved, that any of them in that sentence speake of faith in Christ, then where they say, *Faith goes before repentance*, their meaning is, a speciall faith in Christ goes before repentance bee fully wrought, perfected and accepted; which I have plainly affirmed: and where I say, *Repentance goes before faith in Christ*, my meaning is, onely that repentance is begun before faith in Christ; and that a true (though a weake) measure of repentance is begun in men, before they

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can trust in Christ for salvation.

Thirdly, where they say, *Faith goes before repentance*, they meane, that faith in Christ goes before the practice of repentance, or the bringing forth of fruites worthy amendment of life; which is the putting off the Old man, and putting on the New man in the actions of our lives, and whereby the repentance of the heart is manifested: all which I acknowledge with them. And where I say, *Repentance goes before faith*, my meaning is, that repentance is begun in the heart; and that a true purpose and resolution of heart to leave our former evill wayes, and to serve God in a new conversation for time to come, is begun in men before they can goe to Christ, to be eased of their sins, or trust in him to be saved; which I thinke none of them ever meant to deny.

Fourthly, where they say, *Faith goes before repentance*, they meane, faith in Christ must goe, before repentance can be acceptable to God, which I confesse. And where I say, *Repentance goes before faith*, I doe not meane, that this begun repentance can be acceptable unto God to our salvation, before we beleve in Christ;

Christ; but that it is onely begun as a preparation to make us fit persons to beleeve in Christ; and by beleeving, to crave pardon of our sinnes for his sake; which I never read, any of them did deny. So that how ever at first sight there may seeme to be some difference in iudgement betwixt my selfe and some of our Divines, that speake generally and indefinitely of faiths going before repentance; yet by applying the distinctions that I have made of faith and repentance, there will be no contradiction indeed in this point betwixt me and them, but an easie way of reconciliation; and consequently of consent herein.

Yet am I not ignorant, that there be some Lutherans that oppose this Doctrine that I have delivered; and I wonder so much the more at it, because (as hath beene formerly proved) they hold faith in Christ to be an assured perswasion of salvation by Christ; which I know not how possibly they can iustifie by the Word, in as much as it is impossible, any Christian should be assuredly and fully perswaded of his salvation, before he hath repented: which yet must be true, if to beleeve in Christ,

Rule 5.

be to be, fully assured of salvation by Christ; and this faith be wrought before any beginning of repentance.

2. The point I have delivered touching the beginning of repentance before faith in Christ, may teach us how to know, whether or no, we have a saving faith; namely, if before we trusted in Christ for salvation; our hearts began to turne to God, to resolve to leave our former evill courses, and to leade a better life.

3. It serves to reprove all those such carnall Gospellers, which presume they have a saving faith; and will say, they trust they shall be saved, though they live in their former sinnes, and have no resolution begun in their hearts (upon the grounds I have formerly mentioned) to serve God better, then they have done.

4. In the fourth place it may be a ground of great comfort to those, that have beene so prepared to beleve in Christ, as I have said, and that have the beginning of repentance wrought in them: for they may build upon it, that if the Lord after this manner have caused them to seeke to be saved, and to go to Christ for it; that is, to beleve in
in

in the merit of his death and righteousness for the same; and be sure that their faith is sound indeed, and that they are fit persons to beleeve in Christ for pardon.

Lastly, this that hath beene delivered, touching the precedency of repentance to faith in Christ, may be a ground of exhortation:

First, to Ministers, to be wary how they preach this doctrine, That faith goes before repentance; and that they expound it, *viz.* that a beliefe of the Gospell doth goe before repentance; but that repentance is begun, before a saving faith can be wrought, (that is) before we can trust in Christ for salvation, with any hope to receive it.

Secondly, to Christians: 1. That if they have bin otherwise minded, then I have taught, ~~that~~ they would alter and rectifie their iudgement herein, and learne to distinguish betwixt a beliefe of the Gospell in generall, and faith or affiance in Christ in speciall; because though that faith which is a beliefe of the Gospell, goe before repentance, yet that faith which is a trust, or resting, or relying on Christ for salvation, followes the beginning of repentance, as I have said.

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said. 2. That they would try their faith by this Rule, that so they may bee the fitter to try it also by the fruits which follow faith, which is the next Rule of Tryall.

THE SIXTH RULE.

CHAP. IX.

Whether doest thou find in thy selfe, that thy faith is effectuall, and lively, to the amending both of thy heart and life, and to the bringing forth of the fruites of faith in new obedience.

IT is a good prooffe that our faith is sound, if we be able to shew, wee have beene rightly fitted to it, and kindly prepared to beleve in Christ; but

but this is not all, nor enough; for as there doe go before faith in Christ certaine workes of the Spirit that doe prepare us thereunto; so doe there follow many workes of the Spirit, as fruites and effects of faith, that doe declare, it is not a dead, but a lively faith indeed; and this shall be the sixth Rule, by which we are to try our faith, to the end wee may discern, whether wee have a saving faith or no; accordingly as we shall discern wee have these fruites in us, or no.

In the handling of this point, I will observe this method: 1. I will prove, that a saving faith is lively and effectual to produce many holy actions in them that have it. 2. I will declare what those fruits and effects be, wherein faith shewes her efficacy. 3. I will set down the meanes by which it becomes so powerfull. 4. and lastly, I will exhort the Reader to examine himselfe by this Rule, to the end he may find, whether he have these effects and fruites in himselfe or no, and may further doe according as he finds by tryall: and these foure points shall be comprehended in foure Sections.

To prove the first point, viz. that a
X 4 saving

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§. 1.

A saving faith
is lively to stir
up to holines
and good du-
ties.

1. *Thess.* 1. 3.

James 2. 18.

Marke 6. 20.

Act. 19. 18.

Eph. 2. 8.

Iohn 3. 16.

saving faith is lively and effectually in those that have it, to bring forth many holy fruites, I need no plainer prooffe, then that of the Apostle to the Thessalonians, where he speakes *of the worke of their faith*: by *worke*, not meaning any one particular, and single worke onely, as if it had no more but one; but a powerfull efficacy, or effectualnesse of their faith, to bring forth many excellent effects.

This appeares not onely by the very next words, where two of those effects are named, *viz. Hope and Love*; but also by the Apostle *James*, where he saith, *Shew me thy faith by thy works*, speaking in the plurall number as of many: which may yet further be declared by the Epistle to the Hebrewes; where in the 11. Chapter he reckens up very many effects and fruites thereof, through the whole Chapter. And no marvel, seeing that faith, which is but a beliefe of the Gospell, is able to produce some effects in them in whom it is: and also seeing a saving faith hath for the Author of it God himselfe; for the immediate Object, Iesus Christ the Sonne of God; for the foundation and ground of it, the promise of the Gospell, or the new Cove-

Covenant of God; for the instrumentall working cause of it, the preaching of the Gospell, which is the arme and power of God unto salvation; and for the end of it, eternall life: all which are strong workers, and powerful perswaders unto holinesse. But I shall not need to labour much in this generall, seeing it shall be further more clearely proved in the particulars, in the prosecuting of the next point.

Touching the second point, which is, to declare what be those speciall and particular fruites of a saving faith, by which shee shewes her efficacie in true beleevers. I say they are of two kinds; the one, are duties; the other, comforts: of the duties I meane to speake in this Chapter, and of the comforts in the next; but of the duties before the comforts, because by the well performance of the duties, there arise greater and sounder comforts to our soules, by our saving faith.

The duties, to the practice whereof, a saving faith doth incite, and perswade a true beleever (to the end he may walke worthy of the grace of God; and shew forth the vertues of him, that hath called him out of darknesse to light,) are many; and manifold,

Rule 6.

Rom. 16. 25.

Rom. 1. 16. 10.

14.

1. Pet. 1. 9.

§ 2.

What be the particular fruites of a saving faith.

Eph. 2. 14.

1. Pet. 2. 9.

Rule 6.

fold, in regard of the diversity of the persons to whom, matters whereabout, and occasions upon which they are to be done; so that a declaration of them in particular, would require a larger Volume, then I now intend: therefore wil I content my selfe with setting downe the most generall, to the end the Reader may helpe himselfe, with applying of particulars under each generall, as occasion is offered, of the practice of any one of them.

The summe of
all our duties
is thankfulnes.

1. Cor. 15. 57.

Eph. 1. 3. 5.

1. Pet. 1. 3.

Psal. 103. 3.

The summe of all the duties to which we are perswaded by our saving faith, is thankfulnes to God for our salvation by Christ; and to this thankfulnesse, upon this ground, we are exhorted by Paul, where he saith, *Thanks be to God, who hath given us victory through our Lord Iesus Christ, namely, over sinne and hell, death and Satan our spirituall enemies; and where he saith, Blessed be the God, and Father of our Lord Iesus Christ, who hath blessed us with spirituall blessings in heavenly things, (namely, election, adoption, redemption, to which he saith, They were predestinate according to the good pleasure of his wil, to the prayse of the glory of his grace.)* And to this thankfulnesse upon the same ground were Peter and David perswaded,

perswaded, and no marvell.

For if the consideration of a temporall blessing received from man, doth, or ought to stirre us vp to thankfulness; how much more should the blessing of all blessings, the gift of our salvation by faith in Christ, stir us vp to thankfulness unto God, by how much the more we are vilde and unworthy persons that receive it; the person is so high and excellent that bestowes it, and the gift so worthy and necessary that is given us, without which wee were accursed, though we had all the world; and with it we are blessed for ever, though wee had nothing else.

Our thankfulness to God for salvation must first be acted and performed; then shewed and declared.

Our thankfulness to God is acted and performed by these five duties.

First, by acknowledging the rich grace, and free favour of God, in the worke of salvation from the beginning to the end thereof, in all the parts, degrees, & manner of working the same.

Secondly, by admiring Gods grace, and wondring what should move God to bestow so great a favour upon such unworthy wretches.

Third.

How our thankfulness is acted and performed.

Luk. 1. 46. 48. 50.
Gal. 1. 15.

Rom. 11. 22.
1. Iob. 3. 1.

Rule 6.*Mat. 13. 44.**Phil. 3. 8.**Luk. 10. 20.**1. Thes. 16. 17.**Phil. 2. 12.**2. Pet. 1. 10.**Luk. 1. 48. & 15.**11 J9. & 18. 13.**Luk. 1. 74.**1 Pet. 2. 24.**Tit. 2. 14.*

How our
thankfulnesse
to God is ma-
nifested and
declared.

Thirdly, by prizing and esteeming of it above all gifts and blessings whatsoever; and (in comparison of it) by counting all things but as drossie and dung (which we shall doe, if we delight more in the assurance of our salvation, then in all the pleasures and treasures of the world. If we comfort our selves with the meditation hereof, in the midst of all worldly crosses and afflictions; and if wee labour in the use of meanes to make it more sure to our selves every day then other.)

Fourthly, thankfulnesse to God for our salvation, is performed by acknowledging in our soules unfainedly, our unworthinesse of salvation by reason of our sinne originall and actual; and particularly for our sinne of unthankfulnesse, for his manifold mercies, specially this.

Fistly, and lastly, we are thankfull to God for our salvation by faith, when we desire and study, resolve, and endeavour to serue him with, & for so inestimable a benefit, in holines & righteousness all the dayes of our life afterward.

Secondly, our thankfulness to God for our salvation, is to bee manifested and declared.

First,

First, by confessing with our mouthes Gods great mercy, in singing of Psalmes of praise to him for it, as *David, Zachariah, and Mary* did.

Secondly, by refraining to doe those things that we know are displeasing to our gracious Father in Christ. For all that call on the Name of the Lord, must depart from iniquitie, because the grace of God that bringeth salvation, teacheth men to deny all ungodlinesse and worldly lusts. For it were a shame for the redeemed of the Lord to walke as Gentiles doe: for with them the night is past, and the day is come; and therefore it is good reason, that they should cast off the works of darknesse: for hereby the purpose of their hearts to leave their former sins, begunne before faith in Christ, is put in practise. In which worke of the refraining sinne they are furthered: First, by often remembring of former sinnes, to beware by them of committing the like againe. Secondly, by sorrow for past sinnes. Thirdly, by shame for them. Fourthly, by hatred of them, and of themselves for their sinnes sake. Fifthly, by resisting Satan, and striving against sinne. Sixtly, by watchfulnesse over our actions and affections; our mem-

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Psal. 103. Luk. 1. 46. 47. & 68.

2. Tim. 2. 19.

Tit. 2. 11.

Ephes. 4. 17.

Rom. 13. 12, 13.

Luk. 15. 13. 18.

2. Cor. 7. 8.

Rom. 6. 21.

Jude ver. 23.

Ezek. 20. 43.

1. Pet. 5. 9.

Iam. 4. 8.

Ephes. 6. 12, 13.

Prov. 4. 23.

Mat. 5. 29.

Iob 3. 1.

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Prov. 5. 8.

1. Thes. 5. 22.

Prov. 23. 1, 2, 30

Tit. 3. 8.

Ephes. 2. 9, 10.

Tit. 2. 14.

members and senses. Lastly, by avoiding the occasions and opportunities of sinne.

Thirdly, our thankfulness to God for our salvation by faith in Christ, is testified and declared by doing those good workes, that we know will please God; and that not onely in the actions of Religion, and of Gods worship generally, as we are Christians; but in the speciall workes of our particular Callings, as we are Magistrates, Ministers, Husbands, Wives, Masters, Servants, Parents, Children, Husbandmen; or Tradesmen, according as God hath called us to any place in the Church, Commonwealth, or Family. For so faith Paul to Titus; *This is a true saying; and worthy by all meanes to be received; that they which have beleaved, bee careful to shew forth good workes: and the reason is; because they who have faith in Christ; are Gods workmanship, created unto good workes, which God hath ordained that they should walke in: and they are taught to live righteously, soberly, and godly in this present world: namely, to testifie to God, their owne selves, and others, the soundnesse of their faith and beleefe, by the holinesse and unblameablenesse of their life:*
as

as also the truth of their repentance, and purpose of heart to serve God in a new life, which was begunne before their faith in Christ, whereof we spake before.

The duties that wee are to doe, to testifie our thankfulness to God for our salvation, concerne either God, our neighbour, or our selves.

Those which concerne God, are Either particular belonging to each person in the Trinitie; or generall, appertaining to the whole Deity.

The particular duties concerne either God the Father, as a continuall calling upon him *Abba* our Father, with sighes and grones of our hearts in secret prayer, Or they concern God the Sonne; as namely, a continuall trusting in his merits for the pardon of the sinnes of every day, and an earnest looking and longing for his second coming, Or the Holy Ghost, as namely, a watchfull care that we *grieve not the Spirit of God, nor quench his grace* in us by relapsing into sinne, but endeavour to approve our spirits, to his Holy Spirit in the scope and aime of all our actions.

The duties that concerne the whole Deity

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Duties to God.

Particular to each person.

Rom. 8. 15, 16.
Mat. 6. 9.

1. Thes. 1. 10.
2. Tim. 4. 8.
Tit. 2. 13.
Ephes. 4. 30.
1. Thes. 5. 19.

Generall to the whole Deity.

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Inward duties.

*Gal. 5. 6.**Rom. 5. 2.**Tit. 2. 14.**Revel 3. 19.**Gal. 2. 11, 12.**Heb. 12. 6, 7.**Rom. 12. 12.**1. Thes. 1. 4.**Psal. 34. 10.**Rom. 8. 28. 32.**Phil. 2. 12.**Psal. 130. 1.**Col. 3. 22.**Alt. 23. 1.**Eccl. 24. 16.**1. Thes. 2. 4.*

Deity in generall, are either inward or outward.

The inward that are performed with the minde, are ; first loue to G o d for his mercy with all our hearts. Secondly, reioysing in the Lord for his mercy in our soules in the midst of all our worldly troubles. Thirdly, zeale of Gods glory, in not suffering with patience his name to be dishonoured or taken in vaine. Fourthly, patience under Gods corrections, because hee is now become to us a Father. Fifthly, dependance on his providence for temporall things, not fearing to want necessities that may further us in the way to Heaven. Sixtly, feare to offend God; eare to please God, & approving our hearts to him in keeping a good conscience. Seventhly, and lastly, a dayly and continuall renewing of our repentance and Covenant with God of new obedience, resolving and vowing more constantly and conscionably to serue him, then heretofore we have done, in obeying all his commandements, in beleeving his promises, in fearing his threatenings, and profiting by all his workes of mercy and iudgement, unto humiliation, sanctification and consolation, according

Rule 6.

according to the severall use and end thereof. And by the practice of these, we shew that we are regenerate, that our sinfull nature is in some good measure mortified, and wee made partakers of the divine nature, by faith, in the power of the death and righteousness of the Lord Iesus Christ.

There be outward workes also, that the faithfull performe to God, to testifie their thankfulness to him for their salvation by faith in Christ, as namely: First, labour by study and meditation more cleerely to understand the mysterie of the Gospell, in which the way of salvation is taught us, and by which a saving faith is wrought in us, for the attaining of salvation according thereunto. Secondly, ^a professing of his truth more boldly; specially that part of it that concernes our salvation. Thirdly, ^a defending and maintaining of it by word, writing, or purse, or any other meanes we may. Fourthly, ^c continuing in the true faith and obedience of the Gospell, without apostasie either to the Law to seeke for iustification by it, together with faith in Christ, or to loosenesse and dissolutenesse of life, and conversation. Fifthly, a readinesse and

Outward duties.

^a Rom. 10. 10.
² Cor. 4. 13.
^b 1. Tim. 6. 12.
 Phil. 1. 27.
 Gal. 2. 11.
^c Col. 1. 23.
 Act. 14. 22.
 1. Cor. 10. 13.
 Phil. 1. 27.
 2. Tim. 4. 7.
 Ioh. 8. 31.
 1. Tim. 2. 15.
 Gal. 5. 1.
 2. Pet. 2. 20, 21, 22.
 Rom 6. 2.
 Act. 20. 44. &
 21. 13.
 1. Th. 5. 28.

Y

reso.

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*Ioh. 9. 31, 38.**Act. 24. 14.**Phil. 3. 3.*Duties to our
Neighbour.*Gal. 5. 6.**1. Thes. 1. 3.**Ephes. 1. 15.**2. Pet. 1. 7.*

resolution to suffer for the Gospell, as losse of goods, good name, life, or libertie, if God should be pleased to vouchsafe us the honour to be Martyrs and witnesses of his truth. Sixtly, zeale and forwardnesse in the worship of God secretly in our closets, privately in our Families, or publikely in the congregation according to the Gospell, and the ordinances of God, which in the Gospell are appointed to that end. And thus much of our duty to God, inward and outward.

The workes that are the duties we are to performe to our neighbour, to testifie our thankfulnessse to God for our salvation, they are generall and particular.

The generall is Love, yea, brotherly love, that is, an entire loving affection to our Neighbour, because he is a beleever in Christ, or a brother with us in the same profession of our Christian Faith.

The speciall Duties which are also the fruits of this Love, are two. First, a refraining to doe him any harme, in soule, body, goods, or good name, life or libertie, in his owne person, or in the persons, or things that be his, either by thought,

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thought, word or deed. Secondly, an indeavour to doe him, or his, any or all the good we possibly can any way, specially in the pittying and relieving him in his miseries and distreffes; as also, in furthering him in the way to Heaven, by milde reproofes, or admonitions, if we heare or see him doe ill; or by good exhortations, comforts and encouragements out of the Word, if we take notice he doth well: and all this is to be done in conscience of our duty to God, and meerely in Christian loue to our neighbour, without respect of profit or benefit to our selues; to the end it may be acceptable to God, profitable to our brother, and comfortable to our owne soules.

The last duty followes, in doing whereof wee may testifie our thankfulness to God for our salvation, by faith in Christ, it concernes our selves, and consists in two points, according to the two parts that are to bee saved by Christ: namely, our soules and our bodies: for as they are both to be glorified in Heaven; so it is reason wee should heere on earth glorifie God with them both, being bought with so dearea price as is the precious bloud of the Lord Iesus.

2. Cor. 8. 2. 7.

Heb. 3. 13.

1. Thes. 5. 11.

Duties to our selves.

1. Cor. 6. 20.
Rom. 12. 1, 2.

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Duties concerning our bodies.

Col. 3.5.

Gal. 5.24.

1. Cor. 9.27.

Math. 5.29.

Rom. 6.13.19.

Rom. 12.1,2.

Cor. 6.19.

Cor. 6.15.

Duties concerning our soules.

Luk. 21.34.

The Duties concerning our bodies are principally two. First, a denying to the members and senses thereof unlawful objects of sinne, whereby we may bee insnared, specially of those sinnes, whereunto we are most of all inclined, either by nature, or by custome; for this is to *mortifie our earthly members*: this is to *crucifie the flesh, with the affections and lusts thereof*: this is to *beat downe the body*: yea, this is to *plucke out the right eye, and to cut off the right hand*: to the end wee may not make them weapons of unrighteousnesse unto sinne. Secondly, an using of the parts, members and senses of the body, as weapons of righteousness unto holinesse: as namely, an using of our tongues and mouthes to pray to God, and praise his name; our eares, to *heare his Word*; our feete, to *to walke in his house, and place of his worship*: and hereby we shall present our bodies a living sacrifice, *holy and acceptable unto God by Iesus Christ*, whereby wee shall *make them fit Temples for the Holy Ghost, and members of Christ*.

Last of all, the duties to our selves follow, in respect of our soules, which are: First, a moderating of our desires and affections to earthly things, to the end

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end our hearts may not be stolne away from the love of God, and care of our salvation; and this is called sobriety: if thus we doe, wee shall be at more libertie to serue God, and haue the more leasure *to reioyce in the Lord alwayes*, and in the hope of heaven: whereas if otherwise our hearts bee filled with worldly cares, pleasures and treasures, honours and fauours, there will bee no roome within us for spirituall ioyes, and heavenly comfort to lodge and harbour.

2. The second Duty is a striving in the use of meanes to grow in grace, and in the knowledge of our Lord Iesus Christ, and to *build our selves further in our most holy faith*, to the end we may bee the better enabled to resist Satans temptations unto heresie in opinion, or to profanenesse, in practice of life, to practice holy duties more cheerefully, and to perseuere unto the end constantly; that being faithfull *to the death, wee may receive the crowne of life.*

The third is a making sure to our selves our Calling and Election, Adoption and salvation, to the end wee may reioyce with ioy unspeakeable and glorious, euen in this life, by keeping faith

1. Thes. 5. 8.
Tit. 2. 11.
1. Pet. 3. 3. &
3. 13.
1. Thes. 5. 16.
1. Pet. 1. 8.
Phil. 4. 4.

2. Pet. 3. ult.
Iude 20.

Revel. 2. 10.

2. Pet. 1. 10.

Rule 6.

and a good conscience. And thus much of the second point of this Rule, namely, the declaring what bee the duties which the faithfull performe, as the fruits of their faith, to testifie their thanksgiuing to God, for their salvation by faith in Christ.

§ 3.

How faith becomes so effectuell.

Now the third point of this Rule followes, which is a declaration how faith becomes so effectuell to the producing of such holy effects, and to the perswading of them to doe such excellent duties.

Ephes. 1. 17.

Ephes. 3. 17.

Rom 6. 3.

Col. 2. 12.

Phil 3. 9, 10.

I say then, this comes to passe efficiently and instrumentally: Efficiently two wayes. First, by the power of God, yea, by the exceeding greatnesse of his power in them which beleewe according to the working of his mighty power which bee wrought in Christ, when hee raised him up from the dead: and secondly, by the power of Iesus Christ the object of faith: for by faith he dwells in our hearts: and by faith we draw vertue from him, namely, from his death, to dye to sinne, and from his Resurrection, to walke in newnesse of life.

The second way by which faith in Christ

Rule 6.

Christ becomes so effectually, is instrumentall, that is, faith useth some meanes as instruments to worke her efficacy by. And these instruments are without us, or within us: they without us, are the Word preached, and the administration of the Sacraments, for these are the foode of our soules, whereby wee grow in the spirituall strength of grace; and the inward are; Love and the gift of Prayer, whereby we beg and obtaine increase of grace, whereby wee are made fruitfull in good works, to the glorious praise of God, the good example of others, the comfort of our owne soules. And so I come at length to the last branch of this Rule.

Gal. 5. 6.

Ephes. 6. 18.

The use and application of it.

§. 4.

Seeing then such sweet Hearbs grow in the garden of a faithfull heart, & such wholesome fruits on the tree of a saving faith: what remaines, but according to my promise I direct the Reader to try his faith, by that which I have said of the efficacy of faith, to the end he may know whether hee have such a faith or no.

For I demand of them, If they haue

Rule 6.

Heb. 11. 5.

Heb. 11. 8.

Iob 1. 6. 19.

Luk. 7. 47.

Psal. 103. 1.

Luk. 1. 68.

Iam. 2. 18.

Tit. 3. 8.

Simil.

the same faith, why should they not have the same effects and fruits of faith in them? I doe not say in measure, but in kinde; why shouldest not thou by thy faith *walk with God* and please him, as *Abel*? by thy faith *obey God*, as *Abraham* did? by thy faith *learn patience under the crosse*, as well as *Iob* did? by thy faith *love God*, as well as *Mary Magdalen*? by thy faith *bee stirred up to thankesfulnesse to God for thy salvation*, as *David* was, and *Zachariah*? Why shouldest not thou being a beleever in these dayes, shew *thy faith by thy workes*, as well as *Iames* wils the beleevers in his dayes; and be *carefull to shew forth good workes*, as well as *Paul* with the beleevers of his time? Let us see it, that wee may beleieve thee, that thou art a true beleever indeed, and that thou hast a lively, and not a dead faith.

For wouldest thou perswade thy selfe thou hast an Apple Tree in thy orchard, if thou couldest never see fruit on it, but Leaues onely? or that it were a very good Apple tree, if it beare nothing but sowre Wildings or Crabbes? no more oughtest thou to perswade thy selfe thou hast a true lively faith in Christ, if it stir thee not up to practice duties

duties to God, thy neighbour, and thy selfe; to shew thy thankfulness for thy salvation by faith in Christ.

If then by thy tryall thou findest there bee none of these fruits in thy heart, or life, which I have reckoned up, nor conscience to practice these duties that I have named, to God, to thy neighbour, or to thy selfe, then maist thou iustly suspect thy selfe, and feare thou hast not as yet a saving faith; and therefore my counsell to thee is, not to delay, but labour in the use of the meanes to get it, lest on a sudden thou dye without the faith that should save thee, and so be damned.

Whereas on the other side, if thou finde by tryall these effects and fruits in thy heart and life, that thou departest from iniquitie, and makest conscience to leade a holy life, and to practice for conscience sake, duties to God, thy neighbour, and thy selfe, and all to testify thy thankfulness to God for thy salvation by Christ; then maist thou build upon it that thou hast a saving faith indeed, and maist safely looke for salvation by Christ. For if thou *overcome the world*, it must be by faith: if thou *escape the pollutions of the world*, it must bee by

1. Joh. 5. 4.

2. Pet. 2. 20.

Rule 6.

*Gal. 5. 6.**1. Pet. 5. 8.**1. Thes. 5. 8.**Ephes. 6. 17.**Tit. 2. 2.**1. Tim. 5.**Luk. 17. 5.**1. Pet. 1. 5.**Ephes. 4. 19.**Gal. 6. 1.*

by the knowledge of our Lord and Saviour Iesus Christ: If thou *love God and thy neighbour*, it must bee by faith: If thou *resist sinne and Satan*, it must be by being strong in the faith: if thou *quench the fiery darts of the Divell*, it must be by the brest-plate and shield of Faith: and therefore comfort thy selfe; if thou hast the fruit, thou hast the roote; thou hast a saving faith; thou art sound in the faith; thou hast an unfained faith; onely labour to strengthen that faith, that thou maist in due time receive the end of thy faith, which is salvation.

I grant, that all belevers sinne in many things; and though they haue a saving faith, yet have they their failings; but it is not true, that any such settle themselves in any evill courses, or live long in knowne sinnes; for they strue against all sinne; they resolute to practise obedience to all Gods cōmandements, and if they faile, it is against their resolutions; they doe not ouertake and runne after sinne with greedinesse, but are ouertaken with it; they are humbled with great sorrow for their slips, and by them they are made the more watchfull to doe no more so.

I know also that there is a difference
in

in the fruits of the faith of beleevers, and in their measure of grace, as well as in their faith : For some have a stronger faith then others, and therefore they have a greater measure of sanctification, obedience, love, patience, thankfulness, and other graces : but for all this, hee that hath a weake faith in Christ, hath some obedience, some loue to God, he hath some feare to offend him, and some care to please him: and therefore let no man deceiue himselfe, to thinke that as yet hee hath faith in Christ, except hee have some of these fruits.

I doe not meane, that because a man hath not these fruits now, nor this saving faith now, he shall never have it; for though hee have beene carelesse heretofore; yet beeing better taught, by this and other meanes of instruction, he may labour to get it, and so have it, and the fruit of it : but this I meane, that if a man live and dye without repentance, and new obedience, without loue to God, or to his neighbour, he never had a true faith in Christ, nor can euer be saued.

I might heere make other uses of this point, as namely, of confutation of the Papist,

Rule 6.

Papist, who slanders us that we doe not vrge workes, nor presse our hearers to a holy life; they may here bee confuted: for wee teach men to try the truth of their faith, by the fruits of it, which are manifold.

Secondly, I might heere reprove all those who would bee taken for good Christians, and yet are they wicked in their liues and conversations, either openly by profanenesse, or secretly by hypocrisie.

Thirdly, I might here teach and instruct the Reader 1. a way how to try his faith, namely, by these fruits, & the efficacie of it: and 2. shew a reason of the wickednes & profanenesse, that is in the world, namely, because they want a saving faith: but because the chiefe intendment of this Rule is for the examination and tryall of our faith by these effects, to the end that finding we have them not, we may get the faith that wil produce them; or finding wee have it, we may labour in the vse of the meanes to strengthen it: therefore I will not enter into any larger discourse of these uses; but will content my selfe with that, which already hath been said concerning examination, as beeing most profi-

2. Thes. 3. 2.

2. Tim. 3. 8.

Rule 6.

profitable for us : and therefore now for conclusion of this Rule, and for a further and finall stirring of us vp to holinesse of life, and to the expressing of our faith thereby ; I pray it may bee sufficiently considered and remembred, that therefore faith in Christ is called *holy faith*: and that therefore holinesse of life is the end of our election, of our Vocation, of our Regeneration, or new creation, of our Redemption or Iustification, because our faith in Christ whereby we trust in him for these ends, should stirre us vp to holinesse, to the end wee may hereby glorifie God, strengthen our brethren, and assure our owne soules, that we have a true saving faith indeed ; because the tree is knowne by the fruit. And so I descend to the seventh Rule.

*Iude ver. 20.
Ephes. 1.4.
1. Thes. 4. 9.
Ephes. 2. 10.
1. Pet. 2. 24.
Luk. 1. 74.*

THE

Rule 7.

THE SEVENTH RULE.

CHAP. X.

*Whether doest thou labour
in the use of the meanes,
to feele in thy soule the
comforts of a saving
Faith?*

IN this Chapter is contained the 7. Rule of Tryall, whereby wee may find whether or no we have a saving faith; namely, by examining our selves touching our endeavour after the comforts of it; and here I would have it to be noted, that I do not make the tryall, whether wee feele them in us or no at all times; or at all times in like measure: for this would deceive many weake Christians, who though sometimes they want the feeling of these comforts of faith, yet may they have a saving faith for all that: but my *quære* is, whether

Rule 7.

ther we desire and endeavour to find them. And in the handling hereof I purpose (God willing) to observe this order: First, I will shew in generall, that a saving faith ministreth spirituall comforts to the soules of Christians. Secondly, I will in particular shew what these comforts be. Thirdly, I will set downe the meanes by which a saving faith becomes thus comfortable. Fourthly, I wil declare why men should labour for these comforts. Fifthly, I will teach, how men shall labour in the use of the meanes for these comforts. Sixtly and lastly, I will make a brieve application of the Rule, to the end the Reader may examine himselfe by it, and accordingly deale as hee finds by tryall: and of each of them a little.

A saving faith is comfortable to the Soule.

§. 1.

That a saving faith brings comfort to the soule of him that hath it, is evident to him that considereth, First, that the Apostle saith plainly, that they who have fled for a refuge to lay hold upon the hope that is set before them, (which all doe, that by faith beleieve in Christ for salvation) may have strong consolation: and that

Heb. 6. 18, 19.

Rule 7.

1. Tim. 1. 19.

2. Thes. 2. 16.

Eph. 2. 8.

Philip. 2. 1.

Eph. 3. 17.

Ioh. 14. 16, 17.

Gal. 3. 2. 5.

Rom. 15. 4.

Hebr. 4. 3. rom.

1. 16.

§ 2.

that they have hope, as an anchor of the soule both sure and stedfast. And secondly, how the Apostle ioyneth to faith a good conscience, viz. as an effect and companion of it; because a good conscience is a continuall feast; that is, it ministers continually cause of spirituall ioy and mirth to the soules of Christians: and no marvell, 1. Seeing that by gract we receive a strong consolation: and by faith we are saved through grace. 2. Seeing by Christ we receive all consolation, and by faith Christ dwells in our hearts to give it us. 3. Seeing the Spirit is the true comforter; and by faith wee receive the Spirit. And fourthly, seeing the Word and Gospell minister consolation; and by faith in Christ we receive the comforts of the Word. But because this generall point will be made more cleare in the particular comforts, therefore will I spend no more time in the prooffe thereof.

What be the particular comforts of a saving faith.

Touching the second point, viz. what be the comforts which a saving faith ministreth to the soules of the faithfull, I say they are principally seven:

The

Rule 7.

1. Peace.

Rom. 5. 1.

Rom. 15. 13.

Luke 7. 50.

Mat. 11. 28, 29.

The first is Peace, namely, in our owne soules and consciences, through the blood of Christs Crosse. For *Paul* saith; that *being iustified by faith, wee have peace towards God through our Lord Iesus Christ*: and he prayeth for the Romane Christians, that the *God of hope would fill them with peace by beleeving*: yea Christ saith to *Mary Magdalen*, *Goe in peace*, after he had affirmed, *her faith had saved her*: and to all that come unto him with broken and heavy-loaden soules, that is, which beleeve in him, that hee would give them rest to their soules.

This peace is not in a scanty measure to be enioyed by faith, but abundantly, if men seeke it as they should; according to that of *Peter*, *Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus Christ our Lord*, that is, through faith in Iesus Christ.

2. Pet. 1. 3.

2. Ioy.

Rom. 5. 2.

Rom. 15. 13.

The second comfort is like the first, but yet distinct from it, and it is Ioy; which appeares not onely by the places alledged formerly out of the Epistle to the Romanes, namely, where *Paul* saith, that by *faith we reioyce under the hope of the glory of God*: and where he prayes, that they might be filled with ioy, as wel as with peace by beleeving: but also it is evi-

Rule 7.

Phil. 1. 25.

Heb. 3. 6.

Act. 8. 39. &

16. 34.

Luke 10. 20.

Heb. 12. 12.

Rom. 5. 3.

Hebr. 10. 34.

Act. 5. 41.

3. Hope.

Rom. 5. 2, 5.

Rom. 15. 13.

Heb. 11. 7.

John 3. 16.

Rom. 4. 16.

dent by the Epistle to the Philippians, where he speakes of the *ioy of their faith*: and by the Epistle to the Hebrewes, where he exhorts them to *hold fast their confidence, and the reioycing of their hope firm unto the end.*

This ioy shewes it selfe, not onely in respect of this, that wee are converted to the faith, and made Gods children; nor in regard of this, that we shall be saved: but it is seene even in troubles and afflictions, in which no man naturally or reasonably can reioyce: for the faithfull reioyce *in troubles and persecutions*; they take *ioyfully the spoiling of their goods*; and they reioyce, that they are *counted worthy to suffer for Christs sake.*

The third comfort of faith is Hope, that is, hope of heaven, or of eternall life: for by faith *Paul saith, Wee reioyce under the hope of the glory of God*; and that with such a hope, *as wil not make us ashamed.* And *Paul prayeth, that the Romane Christians may by faith abound in hope by the power of the holy Ghost*; for faith is the ground of hope, and *the substance of things hoped for*, as the promise is the ground of faith; and God himselfe in his truth, power, and mercy is the ground of the promise.

The

The fourth comfort (which ariseth also out of the three former comforts) is Assurance of salvation, and a good perswasion of Gods love to us, and that we are his children. For because we are sonnes, (which wee are by faith in Christ, *Gal. 3. 26. Ioh. 1. 12.*) God sends forth the Spirit of his Sonne into our hearts, crying, *Abba Father*: and the Apostle wils us to draw neere to God in full assurance of faith, having our heares sprinkled from an evill conscience. Yea Paul professeth of himselfe, (not as an Apostle, but as a beleever) that he was perswaded nothing should be able to separate him from the love of God in Christ Iesus.

The fift comfort of a saving faith, is Boldnesse in prayer to God, as to our Father, with confidence to be heard in our prayers for forgivenes of sinne, and all other spirituall and temporall comforts. For by faith in Christ we have boldnesse and accesse with confidence: by faith we have accesse into this grace wherein wee stand: for he being now become our Father in Christ, wee may bee sure, that whatsoever we aske the Father in Christs Name, he will give it unto us.

The sixt comfort, is an Ability where- by we may answere all Satans accusati-

Rule 7.

4. *Assurance of salvation.*

Gal. 4. 6.

Hebr. 10. 22.

Rom. 8. 35.

5. *Boldnesse in prayer.*

Eph. 3. 12.

Rom. 5. 2.

Iohn 16. 23 & 14. 13.

Iames 1. 6.

6. *Ability to resist temptations.*

Rule 7.

1. *Thes.* 5. 8.
Eph. 6. 17.

Gen. 3. 15.

Rom. 8. 37.
 1. *Iohn* 5. 4.

7. *Perseve-
 rance in grace*

ons, and resist all his temptations, whereby he would perswade us to despaire of mercie, in regard of our miserie and great sinnes, which have deserved temporall, spirituall, and eternall curses. For therefore *Paul* calls a saving faith, a *breast-plate*, and a *shield*, *Ephes.* 6. 17. not because the faithfull shall bee freed from Satans temptations, and no way to be assaulted with them; but because by it they shall be able to *quench all his fiery darts*, that is, to answer and repell them, that they shall doe us no harme, nor drive us to despaire.

For though Satan may *bruize our heele*, that is, sting or pricke us with some feare and horror, yet shall hee never be able to *break our heads*, or our hearts with despaire; because in the end we shall be *more then conquerors* by faith in Christ, by which wee overcome the world.

Now followes the last comfort of faith, which is, that if we be truly ingrafted into Christ, by a true and lively faith, we shall bee sure to persevere in grace unto the end: for he that drinkes of the water of life that Christ gives, (that is, whosoever beleeves in him) it shall be in him *a Well of water springing up*

to life eternall: and though they bee here on earth, and Christ in heaven, yet are they in the hands, (that is) in the keeping of the Father, and of Iesus Christ; whence none shall be ever able to pluck them: and no marvell, seeing *they are kept by the power of God through faith unto salvation.* From whence wee may collect three singular comforts: 1. Art thou afraid thou shalt never indure to the end? be of good cheare, thou shalt be kept unto salvation. 2. Doth it trouble thee that Satan is a strong and subtil adversary, able to overturne thee? bee of good comfort, *thou art kept by the power of God, who is stronger then he.* 3. Art thou dismayed thy faith will faile thee? take heart of grace, thou art kept by the power of *God through faith*; therefore thou shalt keepe thy faith, and thy faith shall keepe thee, if thou have such a true faith in Christ as I have said.

Rule 7.

Iohn 4. 14.

Ioh. 10. 28, 29.

1. Pet. 1. 5.

The meanes by which faith in Christ becomes so comfortable.

§ 3.

Now followes the third thing propounded in the handling of this Rule, which is a declaration of the meanes by which faith in Christ becomes so comfortable.

Rule 7.

*Rom. 15. 13.**Io' 14. 26.**15. 26.**2. Cor. 1. 3, 4, 7.*

fortable to the soule : and I say that this comes to passe by the power of the holy Ghost, who is the true comforter. Now the holy Ghost works these comforts in Christians through faith, by reason, first, of the proper and immediate object thereof, which is Iesus Christ, the meritorious cause and fountaine of all spirituall consolation. Secondly, by reason of the goodnesse, sweetnesse, and comfortablenesse of the things themselves, which faith beleeves, and which are promised in the Word, *viz.* iustification or forgiveness of sinnes, grace or sanctification in this life, and glory in the life to come, freedom from the guilt of sinne originall and actual, and from the curse of the Law thereby ; and adoption to bee the sonnes of God, and heires of the kingdom of heaven.

§. 4.

*Why we should labour for the comforts
of Faith.*

The fourth thing in this Rule, is to consider the Reasons, why men should labour for the comforts of faith ; and they are chiefly these : 1. Because these comforts are in the Word promised to
true

true beleivers: therefore may they be attained by seeking after them. 2. Because the faithfull in time past have enjoyed them, as may be seene in *Iob, David, Peter, Paul*, and the rest; therefore may they be attained in this life by others also, namely, in some measure, though not in a like measure, in all. 3. Christians must labour for the comforts of faith, in regard of the necessity of them; which appears by this, in that, if they have these comforts in their soules, they are happy, if they had no comfort in the world besides, but were every way else uncomfortable; and without these they are accursed, and shall perish, and be swallowed up of other discomforts. Lastly, they must labour for these comforts of faith, because of the excellencie of them, in that they farre surpasse all other ioyes and comforts; for they are not sensuall, corporall and sinfull, but holy, pure, and spirituall, not utterable and worldly, but *unspeakeable and glorious*; not fading, but permanent and durable, such as shall never *be taken away*, but shall doe them most good when they have most need.

Rule 7.

Mat. 5. 4. &

11. 28, 29.

2. Cor. 1. 4. 7.

Psal. 119. 92.

1. Cor. 15. 19.

1. Pet. 1. 7.

Iob. 56. 22.

Rule 7.
§. 6.

The meanes of attaining spirituall comforts by faith in Christ.

In the fift place, I am to shew how Christians should labour in the use of meanes to attaine these comforts, and what meanes they should use to that end. The meanes are, 1. An emptying of our hearts of all love of worldly, carnall, and sensuall ioyes, comforts, and pleasures. 2. A feeling of the want of these spirituall comforts. 3. A knowledge of the necessitie and excellencie of them. 4. An hungring and thirsting, even an earnest desire of them. 5. A continuall reading, hearing, and meditating on the promises of the Word, and the comforts thereof. 6. A diligent and continuall use and meditation of the Sacraments of the Gospel, which are the spirituall nourishment of our soules to eternall life. 7. And lastly, a frequent, and fervent use of prayer to God for his blessing upon the meanes, that our hearts may bee ravished with these holy and heavenly ioyes and comforts, according to the necessitie, and excellencie of them.

§ 7.

The application of this Rule.

Now come I to conclude this Rule,
and

Rule 7.

and to make application thereof. That which I have said touching these comforts of faith, may serve, First, to confute the opinion of profane men, and carnall Gospellers, who imagin in their hearts, and speake with their mouths, that there is no ioy nor comfort in faith and Religion; that godly men and women are quite without any mirth; and that the profession of the Gospel is an utter enemy to all pleasure and ioyes. Indeed to sinfull and carnall pleasure it is, but not to all pleasure and ioy; for godly men have a liberty to partake in many lawfull pleasures, and recreations; they are not debarred of them, though they belong to the senses, and members of their bodies; and as for their inward ioyes, they are unspeakable and glorious; though wicked men cannot (as long as they continue wicked) be acquainted with them; because they are not fit persons to receive them.

Luke 4. 18.

Secondly, this that I have said concerning the comforts of faith, may iustly reprove many professors in the Church, and carnall Gospellers, that do not labour for them, though they are to be had; and though being had, they bee so necessary and excellent. The reason is,

Rule 7.

Luke 6. 24.
 Psal. 17. 14.
 1. Cor. 15. 19.

is, because they are sensuall, and their hearts are so stuffed with carnall ioyes, and taken up with worldly pleasures, that there is no roome for holy, spirituall, and heavenly ioyes to lodge and harbor. Let such men take heed that go on in the eager pursuite of them, and carelesse neglect of the other, that they be not in the number of them, that have already received *their consolation*; whose *portion is in this world*; and who have *their hope in this life onely*.

Thirdly, this discourse of the comforts of faith, may serve to teach and instruct us, what is the way to get holy and heavenly comfort, namely, to get a saving faith; as beeing the cause, root, and fountaine of them, as hath beene shewed in the second Section of this Chapter.

• Lastly, it serves to exhort us all to labour for these comforts, and to examine our selves, whether we labour for them, and hunger after them.

If we doe not, then are wee sensuall and carnall either in whole or in part, according as we are negligent of them: let us therefore reprove our selves for this neglect, and feare that as yet wee have not the saving faith it selfe.

Indeed,

Indeed, if either there were no comforts to bee had by a saving faith; or if these comforts were but meane; or if they were not durable, then might wee have some plea for our negligence in getting a saving faith, and the comforts of it: but seeing they are possible to bee attained; being attained, they are worthy to be enjoyed; being enjoyed, they are permanent and may be kept: therefore are we most worthy of sharpe reproofe, if we labour not for them.

But if on the other side, wee find by tryall, that in some measure wee feele these comforts, whereby wee taste *how sweet the Lord is to us*, then have we reason to assure our selves wee have a saving faith indeed, as also we have good encouragement further to apply them to our soules; which if we doe, we shall not need to *fear againe unto bondage*, or despaire, though happely sometimes we may find some discomforts in our soules, by reason of former sinnes not soundly enough repented of, or later sinnes not carefully prevented.

Rom. 8. 15.

For first, what though Satan tels thee thou art a sinner? yet God tels thee in the Word, that by faith in Christs death and righteousnesse, thou art accounted
as

Rule 7.

Rom. 3. 3.

Philip. 3. 9.

as righteous in Gods sight: for *Abraham* trusted in Christ, and it was imputed to him for righteousness: and so was *S. Paul* accounted righteous, by the righteousness of God which is faith in Christ.

Secondly, what though Satan tel thy conscience, thou art a transgressour of *Moses* Law, and therefore that thou art lyable to the curse? yet God tels thee in the Word, that from all things from which thou canst not be iustified by the Law of *Moses*, every one that beleeves in Christ is iustified: the reason is, because Christ hath blotted out the hand-writing of ordinances, that was against us, and was contrary to us, ~~that~~ he hath taken it out of the way, and nayed it to his Crosse.

Act. 3. 39.

Coloss. 2. 14.

Thirdly, what though Satan suggest into thine heart, that thou art in *Adam* condemned to die the second death? yet will the Lord tell thee in his Word, that in the meane time that execution is stayed; and that Christ hath procured a pardon for thee; for whosoever beleeves in *Iesus Christ*, shall receive remission of sinnes: yea if thou beleevest in Christ, thou hast this pardon under seale: thou hast everlasting life, and shalt not come into condemnation, and art past from death to life.

Act. 10. 43.

Iob. 3. 33.

Iohn 5. 24.

Lastly,

Rule 7.

Lastly, what though Satan obieſt a-
gainſt thee, that thou muſt die, and af-
ter death come to iudgement? yet will
the Lord tel thee out of the Word, that
the ſting of death is taken away; ſo that it
ſhall not be to thee a paſſage to hell, as
it is to unbeleevors, but an entrance in-
to life: for Chriſt by his death *hath over-
come him that had the power of death, which
is the Divell*: and Chriſt is riſen from the
dead, and hereby is become the firſt fruites of
them that ſleepe. Onely labour for theſe
comforts in the uſe of the meanes or-
dained to give them; and though thou
want them for a time, yet as long as
thou art troubled for the want of them,
mournſt after the Lord, and hungreſt
for him, feare not, but bee of good
cheare; thou ſhalt be eaſed and comfor-
ted in due time; *He will not try thee above
thy ſtrength, but give a good iſſue*; and
though *heavineſſe indure for a night*, yet *joy
and comfort will come in the morning*. And
ſo much for the ſeventh Rule; I now
come to the 8. and laſt.

1. Cor. 15. 56,
57.

Heb. 2. 14.
1. Cor. 15. 20.

1. Cor. 10. 13.

Pſal. 30. 5.

THE

Rule 8.

THE EIGHTH RULE.

CHAP. XI.

*Whether doest thou use
the meanes to grow in
Faith, and to streng-
then it?*

IN the handling of this Rule, I will observe this methode, and declare these points: 1. I will shew, that Christians must strive to strengthen their faith. 2. I will propound some Reasons to induce them to strengthen their faith. 3. I will direct them to the meanes, by which they may learne how to strengthen it. 4. I will declare, that if they labour in the use of meanes, they may strengthen it. 5. And lastly, I will apply this Rule, and exhort the Reader to try himselfe by it.

§. 1.

*Christians must labour to strengthen
their faith.*

That Christians must labour to strengthen their faith, appears by the Word

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Col. 2. 7.

1. Cor. 16. 13.

2. Pet. 3.

Ephes. 4. 13.

Iude ver. 20.

Ephes. 2. 21.

§ 2.

Word of God. First, in *Paul*, where he exhorts the *Colossians* to be rooted and built up in *Christ*, and strengthened in the faith; shewing that it was not enough for them to be planted in *Christ*, except they were rooted in him: for else how can they watch and stand fast in the faith; how can they quite themselves like men, and be strong? Secondly, in *Peter*, where he exhorts the Christian and beleeving Jewes, to grow in grace, and in the knowledge of our Lord and Saviour *Iesus Christ*, signifying unto them, that when they are once begotten to the faith, and new borne in *Christ*, they must not be babes still, but grow in spirituall strength to a perfect man in *Christ*, euen to the measure of the fulnesse of the age of *Christ*. Lastly, this is taught us by the Word of God in *Iudes* Epistle, Verse 5. where he exhorts the Christian *Israelites* to edifie one another in their most holy faith: intimating that it is not enough to have the foundation of faith laid in us, except we bee further edified and built up in the same, to be an holy temple to the Lord.

Why Christians must strengthen their Faith.

Touching the second point, although these

Rule 8.

these three plaine Texts are sufficient to perswade any reasonable man to labour to strengthen his faith; yet for a better inforcing of this point, I will adde some reasons why they must so doe, whereof some are taken from the necessitie of this duty, and some from the fruit and benefit of it. The Reasons that are taken from the necessity of labouring to strengthen our faith, are three.

1. Cor. 13. 9.

Simil.

The first is borrowed from the nature and condition of our faith in this life, which is but weake and imperfect, and therefore hath need to be strengthened; for wee know in part, wee beleue in part; so that as men doe therefore take foode and Physicke for the strengthening of their bodies, because they are fraile, weake and mortall; so therefore should Christians use the meanes of spirituall food and Physick, for the strengthening of their soules unto eternall life; namely, because their faith is weak for the most part.

My second Reason that prooves it it necessary for Christians to strengthen their faith, is drawne from the consideration of Satans malice, who useth all meanes to weaken it; yea, quite to subuert and ouerturne it (if it were possible).

Chap. i. A Tryall of Faith.

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ble) as may be seene in the case of *Peter*, who was *winnowed by Satan*, that his faith might faile. For I demand, if a House beginne to sinke or reele of one side, will we not put vnder some shore to prop it vp? Or if any man question the Title of Land we have purchased, will wee not search Records, and use meanes to strengthen our Title? Or if an enemy lay siege to a Citie to conquer it; or a thiefe seeke to breake into an house to rob it: will not the Inhabitants of that Citie, or that house, fortifie and defend it? if they doe not, they are worthy to be made Vassals, and be spoiled of their goods. Euen so, when Christians doe know that Satan labours to weaken their faith; yea, wholly (if it were possible) to subuert it, they have reason to strengthen the same, specially, seeing by faith we stand in the grace and fauour of God: by being stedfast in the faith, we resist Satan: seeing faith is our victory, whereby we ouercome the world: seeing faith is a *breast-plate*, or *Corset*, whereby we beare off all the strokes of Satan, that they cannot hurt us to death; yea, it is the *Shield* and armour of prooffe, whereby we quench all the fiery darts of the Diuell, that they cannot

Rule 8.

Luk. 22. 31.

Simil.

Gal. 5. 22.

1. Pet. 5. 8.

1. Job. 5. 4.

2. Thes. 5. 8.

Ephes. 6. 17.

A a

wound

Rule 8.

wound us vnto damnation.

The third reason enforcing a necessitie of strengthening our faith, is taken from the consideration of the nature and condition of the life of Christians in this world, which is subiect by afflictions, to many tryals that require strength of faith to undergoe them, and to make use of them, that wee faile not vnder them. For upon this ground *Paul* exhorts the Christians at *Antioch* to continue in the faith; because *we must through many tribulations, enter into the Kingdome of Heaven*: and upon the same ground *Paul* sends *Timothy* to the *Thessalonian* Christians, to stablish and comfort them in their faith, to the end they might not bee mooued by the afflictions of those times, which hee told them beforehand they must suffer, 1. *Thes.* 3. 2, 3, 4. And no marvell: for when the stormy tempests of affliction and persecution beat upon us, how shall we be able to stand, if wee be not deeply founded on a Rocke? Surely a silly Woman will make us deny our Master, as *Peter* did, if we be not strong in the Lord, and in the power of his might; and if in feeling of the weakness of our faith, wee labour not in the use of meanes to strengthen it.

The

Act. 14. 22.

The second ground of Reasons to persuade us to strengthen our faith, is taken from the benefit that comes by this labour, and by the strengthening of our faith; and the benefits are likewise three.

The first is this,; that if wee use meanes to strengthen our faith, we shall increase our spirituall comfort; for the stronger our faith is, the stronger is the consolation, the sweeter are the comforts, and the more permanent are the ioyes of our soules, that proceede from our saving faith within us.

The second benefit of strengthening our faith is, that hereby we shall finde in us the more, and the more liuely fruits of our faith in holy obedience: for the stronger our faith is, the more constant and conscionable shall be our serving of God, in caring to please him, and fearing to offend him; for hereby we shall draw downe from the death and Resurrection of Christ, *dwelling in our hearts by faith, Ephes. 3. 17.* more strength to dye to sinne, and to walke in newnesse of life.

The third and last benefit of strengthening our faith, is, continuance and perseverance in the faith, whereby wee

Rule 8.

Colos. 2. 21.

shall come to attaine to the end of our faith, which is the salvation of our soules. For we shall be presented, *holy and unblameable before God at Christs second comming, if wee continue in the faith, rooted and settled, and bee not mooved away from the hope of the Gospell.*

§ 3.

What be the meanes of strengthening our Faith.

Eph. 2. 31.

Rom. 1. 11.

1. Thes. 3. 10.

But though we know wee are commanded to use meanes to strengthen our faith, and the reasons why : yet if there be no means to strengthen it, how shall we strengthen it? It remaines therefore in the next place, that I shew what the meanes be which God hath ordained for that end. And of these, the first is, the continuall hearing of the Word, w^{ch} is the object of a saving faith, viz. the Gospell. For to this end doth Paul comend the Ephesians to God, and to the Word of his grace, to the end they might be built up thereby. And for that end he desires to see the Romanes, whom hee had by preaching at first converted to the Faith, that hee might bestow upon them a spirituall gift to strengthen them, and to see the Thessalonians, that he might perfect that which was lacking in their faith : and for this

this end doth *Peter* command the Christian Iewes, *as new born babes*, to desire the *sincere milke of the Word*, namely, that they might grow thereby: for the Word is *lively and mighty in operation*, and able to strengthen it; and besides, it is a fit meanes to strengthen our faith; because it was the meanes whereby it was at first begotten in us.

Rule 8.

1. Pet. 2. 2.

Heb. 4. 17.

Act. 20. 32.

The second meanes to strengthen our faith, is the frequent use of the Sacrament of the Lords Supper.

For if Circumcision were a seale of the righteousness of faith, why not the Lords Supper also, being a Sacrament as well as it, and a Sacrament of the New Covenant or Testament? I do not meane, that the Sacraments confirm the promise of the Gospell in it selfe, nor in respect of God, but in regard of us, who by reason of our weake faith, stand in need of the confirmation thereof, and who without it, should not bee so sure of obtaining salvation by faith in Christ, as otherwise with it wee are: And therefore (me thinks) hath the Lord Iesus ordained specially one of the Sacraments of the New Testament in a Supper, and in Bread and Wine; not onely to teach us, that now he hath put

Rom. 4. 11.

Rule 8.

Psal. 104. 14. 15.

an end to all the carnall & fleshly sacrifices & offrings of the Law, by this Bread and Wine representing himselfe : but also to teach thereby, that as Bread and Wine doe naturally nourish our bodies: so the benefits of the body and bloud of Christ crucified comfort our soules; and not so onely, but that the ordinance of the Lords Supper doth also nourish, increase, and strengthen our faith in the death of the Lord Iesus Christ, there represented for the further assurance of our salvation thereby; euen as those creatures nourish our bodies.

Luke 17. 5.

Mat. 9. 24.

The third meanes of strengthening our faith is the frequent use, and feruent exercise of Prayer to God, in the name of Christ, the obiekt of our faith. This the Apostles knew, and therefore doe they all pray to the *Lord, to increase their faith* : and this the poore man in the Gospell knew also; and therefore having said, *Lord, I beleue*, he prays in the next words, as in one breath, *Lord, helpe my unbelieve* : & no marvell for if Prayer bee a meanes to obtaine a blessing of strength, to the meanes that God is pleased to give us for the preservation of our corporall strength, and bodily life : then well may it bee a meane

1. Tim. 4. 4.

to

to obtaine strength to our faith, where-
in consists our spirituall strength. If
Prayer bee a meane to strengthen the
faith of other Christians, and to con-
firme in them other graces, then why
should it not be a meanes to strengthen
our faith in Christ, and to increase it for
the further comfort of our soules in
Christ, in whom our faith is fixed?

The fourth and last meanes that I
will mention for the strengthening of
our faith, is the meditation on the
power, truth, goodnesse, and mercy of
God, in performing of his promises
made unto us in Iesus Christ, both of
grace and glory; specially for spirituall
blessings in heavenly things: for here,
by wee are the rather assured that he
is able and willing to make them good.

For as the consideration of the ho-
nesty and sufficiencie of a man that
makes us a promise of any thing, giues
us good incouragement to beleue wee
shall have it, and make us with pati-
ence to expect it: euen so the meditati-
on of Gods power, truth and good-
nesse, doth strengthen our faith to make
us rest in him, and trust unto him for
the good things promised: yea, with pa-
tience to expect the receiuing of them.

Rule 8.

1. Thes. 3. 10.
Phil. 1. 9.

Simil.

Ro. 4. 19, 20, 21

Rule 8.

§. 4.

That Christians may strengthen their faith by these meanes.

But though these bee meanes that in themselves bee powerfull to strengthen our faith: yet if it be doubtfull whether they will take effect accordingly, wee shall haue little heart to use them: therefore am I in the fourth place to shew, that if Christians doe use these and the like meanes for the strengthening of their faith, in manner and measure as they should, they may confirme it hereby, and that they shall finde the same by Gods blessing effectuall to that end; for beeing Gods ordinances, why should they not be effectuall to Gods ends, for the good of Gods people? And this shall appeare: 1. By the promises of God, 2. By the examples of the godly.

Matth. 7. 7.

2. Cor. 9. 8.

Rom. 1. 17.

Iob. 1. 16.

The promises are generall or speciall. Generall, that they that *aske and seeke, shall find and haue.* Speciall as namely, that of Saint Paul, where hee saith, *The Lord shall cause all grace to abound to the faithfull;* and that *the righteousness of God is revealed from faith to faith,* that is, from one measure of faith to another; and that of *Christs fulnes we all receive grace for grace.*

This point likewise is made plaine by the examples of the godly in the Word, whose

Rule 8.

whose faith hath been strengthened by these meanes, as namely, the Christian Iewes, who are said *to bee rich in faith.* The *Thessalonians*, whose faith grew exceedingly: The *Corinthians*, who abounded and increased in faith: and *Abraham* himselfe the father of the faithfull, who was strong in the faith.

1am. 2. 5.

2. Thes. 1. 3.

1. Cor. 8. 7. & 10. 15.

Rom. 4. 20.

And yet for all this, I would not have men to iudge, as if I meant that al Christians, by the use of the meanes, shall attain unto a like measure of the strength of faith; for that is not to bee expected: but that they shall attaine unto such a measure of spiritual strength thereby, as shall be able to support them from finall falling away frō God, or fainting under the afflictions of this life, with which God is pleased to try their faith in this world.

The application and use of this Rule.

Now then, to come to the last thing promised in handling this Rule: Examine thy selfe, good Reader, whether thou dost with care & conscience, with diligence & continuance, use the means prescribed or no: if thou doe not, it is to bee feared, either thou hast no faith at all; and then it is no wonder thou doe not

Rule:8.

*Job 8. 11.
Mat. 13. 5.*

Simil.

not labour to strengthen it, (for thou canst not strengthen that which is not) or that it is such a one, that will proove weaker euery day then other, for want of spirituall meanes to strengthen it. For I demand, can a bulrush grow without water; or seede without heart of earth? Can the body be strong to labour, without food and rest? no more can faith in Christ without the water of life, or the food of our soules. And therefore as men in the world, Merchants and Tradesmen, doe not content themselves with a little wealth or stocke, but striue and labour to increase it, to hundreds or thousands; so doe not thou content thy selfe with a small portion of these heavenly treasures, but labour to increase it; and the rather, because of the worlds many allurements to weaken it, and Satans great malice, to ouerturne it.

But if on the other side, thou finde in thy selfe a desire of thy heart, an endeavour of thy minde, and an use of the means to strengthen thy faith, then perswade thy selfe thy faith is sound. For it argues thou feelest need to strengthen it; for thou *takest heed thou fall not*, thou *makest sure to thy selfe thine own Calling and Election*, and *workest out thy salvation with feare*

1. Cor. 10. 12.

2. Pet. 1. 10.

Phil. 2. 12.

fear and trembling; thou takest heed to thy selfe, that *there bee not in thee an evill heart of infidelitie to depart away from the living God*, and therefore art thou like to abide and continue: for *blessed is hee that feareth alwayes*. Likewise it argues thou hast an eye to the Lord for helpe, and to his ordinance for strength, by meanes whereof, thou maist well in faith expect it, and find it, to the end that hereby being strengthened in thy faith, thou maist *be faithfull to the death, and being faithfull to the death, thou maist receive the crowne of life*; only goe on still in the use of meanes as thou hast begun, goe on (I say) as long as thou livest in this world, and bee of *Pauls* mind, who never thought he had faith enough; and therefore still laboured to know *Christ, and the power of his Resurrection*: still pray for Gods blessing on the meanes, and depend on him for the same: and hee that hath commanded thee to use the meanes to shew thy obedience to his wil, & promised a blessing, to the end thou mightest trust in him for the same, will in due time cause thee to reape of the fruit, *if thou faint not*, knowing this assuredly that *thy labour shall not be in vaine in the Lord*. And so I come at length to the conclusion of my Treatise.

At

Rule 8.

Heb. 3. 12.

Revel. 2. 10.

Phil. 3. 9.

Gal. 6. 9.

1. Cor. 15. ult.

Rule 8.

At length, after many paces, and passages, I am drawing on to my iourneys end, (that is) toward a conclusion of my Discourse of the tryall of faith; wherein, as largely as was needfull, as plainly as for me was possible, and as sufficiently as God enabled me; I haue laboured to perswade and incourage Christians, to examine themselves whether they haue a saving faith.

To perswade them, I haue prooved the point, by alledging reasons for it, and cleered it by answering obiections against it: by which it may appeare it is necessary to be done.

And to incourage men thereunto, I haue set down certaine rules to direct them how they may try their faith, and exhorted to the tryall of it by those rules: by which it may be discerned that it is possible to be done.

It remaineth, that as a Traueller, after a hard iourney, I sit me downe: (that is) that I finish the whole Worke, and having done, that I make an end.

And wherewithall shall I doe this better (having already commended it to the Christian Reader in the Preface) then with a suppliant prayer to the Father, of Lights, that he would be pleased
in

in Iesus Christ to accept of these my poore labours in his Vineyard, and to blesse them to the good thereof: As also with an humble thanksgiving to the same eternall Maiesty, (God blessed for euermore) for health & strength of body, wherby I haue had opportunity, and for some measure of understanding in the mysterie of Christ, whereby I have had abilitie to write this Treatise.

For this cause I bow my knees unto the Father of our Lord Iesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner Man, that Christ may dwell in your hearts by faith: that ye being rooted & grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge: that ye might be filled with all the fulnesse of God. Now unto him, that is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us: unto him bee glory in the Church, by Iesus Christ, throughout all ages, world without end.

Amen.

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hæc recta emendatio omnia

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